

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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"My Soul Followeth Hard after Thee." (Ps. 63:8.)

The pale-eyed comet with its dusky train,
Remote in unknown regions sunward turns;
And through long years approximates sunward,
Seeks his loved light, and in his radiance burns.
His home, sweet fountain of sequestered joy,
The pilgrim seeks, his constant heart his guide;
No fears deter, no meager hopes decoy,
Thou mountains tower,—thou storm-tost seas divide,
My soul long lost, away from Thee, my God,
Heard in the abyss Thy kind recalling voice,
Caught the sweet glimpses of Thy bright abode,
Then turned, to seek in Thee her joys.
Thou art my Sun, Thy life-inspiring ray
Attracts, illumines, and guides my slow return;
Thou art my Home, along the heav'ward way,
To Thee I tend, and still for thee I burn.

B. D. H.

Angelic Obedience.

BY CHARLOTTE ELIZABETH.

There is not, in the whole Bible, an instance where an angel appears to act independently of the divine command. Perfect submission is the unvaried character of the heavenly host. Our Lord expresses this, in the prayer that he has taught us to use: "Thy will be done on earth as it is in heaven." When John would have worshipped the angel who showed him the wonderful things that he has recorded for us, he was prohibited in these words: "See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book." Rev. 22:9.

We cannot doubt that the Holy Spirit has so framed the word of truth as to be a perpetual antidote to every form of error that should creep into the world; and the "worshipping of angels," which constitutes a prominent mark of the Romish apostasy, is provided against by continually setting their entire dependence and subordination. They never appear but as messengers: "God sent an angel into Jerusalem to destroy it." 1 Chron. 21:15. "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Dan. 6:22. "The man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Dan. 9:21. "At the beginning of thy supplication the commandment came forth, and I am come." (v. 23.) "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth." Luke 1:26. "Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." Acts 12:11: and in the last instance that is recorded by inspiration of an angelic mission, we read, "I Jesus, have sent mine angel to testify unto you these things in the church." Rev. 22:16. However willingly performed to men, it is still a service appointed of God, and by him especially directed; they are "ministering spirits, sent forth to minister to them that shall be heirs of salvation," Heb. 1:14; and it is on this principle of holy obedience that we find them zealously executing God's righteous displeasure against the rebellious.

When the way to the tree of life was to be closed against fallen man, cherubim were set to guard the entrance, and with their flaming sword rendered it unapproachable: when that way was again to be thrown open, and the twelve manner of fruits yielded in their season, and the leaves to be applied for the healing of the nations, twelve angels are represented as standing at the gates that are never to be shut, day or night, not armed to bar the passage, but

as guards of honor welcoming the happy comers to that scene of everlasting felicity. The variety of commissions which we know the angels to have executed among men, sufficiently attest their prompt obedience to every command of their glorious King, whom to serve is their privilege and joy: for "he doeth according to his will in the army of heaven." Dan. 4:35. "Thinkest thou," said our Lord to the disciple who smote the high priest's servant, "thinkest thou that I cannot now pray to my Father, and he shall presently give me more than ten legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" Matt. 26:53, 54.

We now proceed to review the instances of angelic interference, not already exhibited in these pages, as they occur in the Holy Scriptures: and as the work of vengeance is in no way consonant to the character of a holy angel, except when executed in loyal obedience to the command of his righteous King, who will punish evil-doers, we may class under the present head all the destructive operations of the heavenly host. In the song of Deborah, we have a curse sternly denounced in language highly expressive of this feeling. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5:23. The Lord needs no help of men or of angels; yet the armies of heaven stand around, eager to be employed against the enemies of his name and of his people; and to withhold the hand when such work is to be done, seems to them so hatefully unthankful, as to draw forth the most emphatic anathema against such offenders. To render a recompense to those who afflict Christ in his members, is indeed a part of angelic office, as David shows; when speaking of those who sought to destroy his soul, he says, "Let them be as chaff before the wind: and let the angels of the Lord chase them. Let their way be dark and slippery, and let the angel of the Lord persecute them." Ps. 35:5, 6. In virtue of this office, they will fulfil their terrible commission in the last days of the present dispensation. "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13:42. They will come fully prepared for the terrible work of that great day: "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2 Thess. 1:6-8. He "who maketh his angels spirits; his ministers a flaming fire," (Ps. 104:4), has pre-ordained them to act a most conspicuous part in the transactions of the last days, when they will execute judgment with unerring obedience, and rid the earth of those whose presence upon it is a blemish and a curse. For a more particular description of the part taken by angels in the ministry of wrath, we must turn to the book of Revelation, where a scene of awful magnificence is opened to us, in language of unparalleled grandeur.

The apostle saw, amid the mysterious splendors of the heaven which he was permitted to view, seven angels standing before God, having each a trumpet in his hand, the sounding of which was to let loose upon the earth a succession of woes very terrible to experience. In regular order, according to the command that had been given, each angel blew the trumpet; and when it came to the turn of the sixth, he

was directed to loose four angels that were bound in the great river Euphrates, and who, of course, were evil spirits, having power given them for an appointed season to destroy men by means of a people over whom they obtained control. Interpreters expound this of the Saracens; but our business is with those who seduce their minds and govern their movements; and these are Satanic spirits, loosed for the purpose by one of the angels of God. Rev. 9:13-19. After this, the apostle witnessed the great battle, in which Michael and his angels vanquished the dragon and his host, and drove them from heaven. Of the combat no description is given, for however the mind of John might be expanded and strengthened to sustain the tremendous vision, ours are not so fitted; and we should sink under any attempt to realize it. If the sight of one mighty angel of God preparing to execute judgment on a city was so terrible to David as we have seen it was, what must have been the rushing to war of myriads in their most tremendous array; the personal encounter of two such hosts, one battling for the continued possessions of "high places," where they retained unspeakable advantages, the other nerved to expel those infernal rebels and intruders from the presence of God.

We were told by our Lord, (Matt. 13,) that the reapers are angels; one is represented to us here as having a sharp sickle, to whom another angel who had power over fire, cries with a loud voice, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horses' bridle, by the space of a thousand and six hundred furlongs." Rev. 14:18-20.

But greater judgments remained; and the seven last plagues with which a guilty world should be visited, were committed to seven angels, who are represented as fulfilling their mission with more than passive obedience, if we may judge by the stern interest with which the result of their proceedings was watched by their heavenly companions. When the third vial was poured out upon the rivers and fountains of waters and they became blood, John continues, "I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." Rev. 16:4-7. But in no part of the inspired Word do we find such a display of angelic indignation and high displeasure as in the chapters which follow immediately upon this. The occasion of this strong exhibition is the rise of that very system which has exalted the angels into objects of worship; and we must refer to the powerful principles of perfect obedience implanted in their spotless bosoms the extreme wrath with which they regard this blaspheming apostasy. "There came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Rev. 17:1, 2. Having taken him into the wilderness to show him the typical representations of Papal Rome, the angel proceeds to explain to him the mystery, ending with an assurance of her coming dissolution. "And

after these things I saw another angel come down from heaven, having great power, and the earth was lighted with his glory: and he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:1, 2. Another voice from heaven summons God's people out of her, and adds, "For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and render unto her double, according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her."

Vs. 5-7. These are terrible denunciations from the lips of a holy, loving angel: they show how abhorrent to all godliness is that great mystery of iniquity which assumes to be the only true religion of Christ. How stern is the following apostrophe, uttered by the same angelic voice, in the view of her terrible desolation by flaming fire! "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her!" V. 20. Yet another exulting spirit comes forward to swell the triumph. "A mighty angel took up a stone like a great millstone, and cast it in the sea, saying, Thus with violence shall the great city Babylon be thrown down, and shall be found no more at all." V. 21. In the following burst of solemn rejoicing, the angels are no doubt included: "And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power unto the Lord our God: for true and righteous are his judgments; for he hath judged the great whore which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand. And again they said, Alleluia." 19:1-3. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." V. 6. It was in the midst of all these glorious sights and sounds that John fell down to worship the dazzling creature, who is represented as being one of the seven angels holding the seven last plagues, and whose reply so remarkably harmonizes with the Lord's declaration that his risen saints shall be equal to the angels. "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus." Worship God; for the testimony of Jesus is the spirit of prophecy." V. 10.

There are two classes of persons to whom the foregoing passages of Holy Writ may convey a serious and salutary warning. One consists of those who denounce the study of unfulfilled prophecy as needless, if not dangerous; thus indirectly charging God with placing a snare in our way, and of baiting it with the promise of a blessing to such as shall fall therein; they do not consider that what they set aside is called by inspiration, "The testimony of Jesus." Moses, Isaiah, David, and the rest of the Old Testament seers, are allowed to have testified of Jesus, foreshadowing what should be the nature, what the object and effects of his first coming into the world; and why, when they and the New Testament writers also, set forth the signs, and judgments, the glories connected with his second coming, should we be told to avert our eyes, to close our ears, and to resolve that until we see, we will not believe? Speculative, no doubt, such studies are; for according to our great lexicographer, to speculate means, "to meditate; to contemplate; to take a view of anything with the mind;" and in this sense faith itself is a speculative thing: God has fitted our minds to behold, to embrace, to rest upon "things

hoped for . . . things not seen;" and it is the highest privilege not only of nature, but of grace so to do. Paul prays concerning his Ephesian church, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of your calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe," Eph. 1:17-19. Shall we then thrust from us one of the greatest means of acquiring this knowledge, and forget that "the testimony of Jesus is the spirit of prophecy?"

The other class comprises those who regard it as a breach of Christian charity to speak with confident gladness of the final, utter, eternal overthrow of Popery, as an event near at hand; or as a thing not to be anticipated at all. *

Babylon being doomed and destroyed, it remains but that all the enemies of Christ should assemble for a final overthrow; and here we have another splendid image presented to us: "I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." (19: 17, 18.)

The last act of the militant angel, distinctly recorded in Scripture, is one which we must all look forward to with joyful anticipation. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand: and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." (20:1-3.) What part the holy angels will take in the scenes that are to close earth's history, we are not told. The loosing of Satan from his prison will lead to another outbreak of wickedness; but fire coming down from God out of heaven is signified as the instrument of the rebel's destruction; and in the awful judgment that follows, no mention is made of angelic ministry in the execution of God's terrible decree on those who are not found written in the book of life. Therefore nothing but harmony, joy, and the peace of heaven will remain for the angels and those who are made equal to them. We have done with the dispensation of wrath, and now go back to the commencement to trace out the many instances in which Scripture reveals them in the sweet and gracious offices of love and protection to the people of the Most High.

Terrors of an Earthquake.

A false report was in circulation recently, that New Orleans had been destroyed by an earthquake. The following, however, is a true narrative, by those who witnessed the destruction of the city of Gaudaloupe, in South America. Prof. RISLEY, who, with his little son, six years of age, escaped the awful calamity, thus describes the scene:—

I and my little boy had been at Point a Petre, Gaudaloupe, four days previous to the earthquake which occurred on the morning of Wednesday, the eighth of February. I was there on a short professional engagement. I was taking my lodgings at the American Coffee House. Wednesday morning, the eighth, was one of the most beautiful that could be imagined—the sun shone out in all its splendor, a soft and pleasant breeze came in from the sea—and everything seemed in a state of natural peace and quiet.

There were estimated to be about seventy-five persons in the French Coffee House, where I was taking my meals. We all sat down to breakfast on that morning as usual, and were quietly taking our morning meal, chatting and talking freely upon the thousand trivial subjects that come up on such occasions; indeed, we had nearly all finished our breakfast. For myself, I had finished my breakfast, and was sitting as one would naturally sit after eating—conversing with the gentleman who sat opposite to me: I had the towel ring in my hand, turning it about, and carelessly playing with it.

The first thing which attracted my attention

was a sudden jar, accompanied with a rumbling sound, like distant thunder. I had some weeks before this been at Port Royal, in the island of Martinique, and seen the effects of a similar visitation, and I instantly knew what it meant. So sudden was the shock, that within two seconds from the instant I first felt the shock, I looked up, and saw the whole building, commencing at the farther end, falling on the people—the joist opened, and fell down with an awful crash. Instantly uttered the word "Jump,"—the gentleman who sat opposite to me, turned his head, and looked up sideways, but never rose from his seat—and at precisely the same moment, without stopping to turn myself about, I started from my seat, actually jumped sideways out of the window, through glass, sash, and all, landing some ten or twelve feet in the yard below. I think it could not have been three seconds from the instant I first felt the jar, to the instant my feet struck the pavement.

My impression on touching the ground, was its indescribably rapid motion—I can compare it to nothing, unless it might be that of the seive of a threshing mill in its most rapid motion. I should judge from the distance I was thrown, first one way and then the other, that the lateral motion of the earth must have been from eleven to fourteen feet. I succeeded, notwithstanding, in retaining my feet some eight or ten seconds, till I got away from the building to the distance of thirty or forty yards into an open lot of ground.

While I was walking this distance of thirty or forty yards, I saw the buildings of the whole city tumbling into one mass of ruins—and the earth opening and spouting up immense volumes of water, to the height of an hundred or an hundred and fifty feet. The multitude of thoughts which passed through my mind during these few seconds, is utterly inconceivable and incredible.

If there could have been any first thought, amid such an instantaneous flood, my first thought was, for my little boy. In relation to him, he was not with me on that morning.—About half-past eight o'clock, Mr. Montague, a friend of mine, had by previous arrangements called for him, and taken him away to breakfast with him—where or who it was I know not, and neither does the boy know. But knowing the reputation of Mr. Montague, I of course felt that Master John was safe, and gave myself no uneasiness about him.

Master John tells his story thus: Mr. Montague took me to the distance of six or eight blocks from the Coffee House, where I left my father, to the house of some friend of Mr. M.'s, whose name I do not know. There was a store kept under the house, and I was taken up to the second floor. There was one young lady who was playing upon the piano, and several others were also present, who had been invited there that morning. The whole party were waltzing—I was also waltzing with one of the young ladies. Breakfast was nearly ready, and we were just going to sit down to it.

A minute or two before, a little boy belonging to the lady of the house, went up stairs with his grandmother, where he had before this been playing with a little wagon.

The first thing which called my attention from the waltz was, hearing a noise, a sort of rumbling, which I took to be the little boy up stairs, drawing his wagon over the floor, which had no carpet on it. At the same moment I saw a very large looking-glass, which hung up against the wall in the room where I was, fall upon the floor—it was broken all to pieces—the sofa was upset, and the table too—and everything in the room was shaken and upset together. All the family, young ladies and all, fell upon their knees, or were thrown flat upon the floor. I instantly made for the stairs. And as I was going to the stairs, I caught a sight of a large church through the window—part of it falling one way, and part falling another. The steeple was the first thing which fell. I thought of my father—but don't remember anything more till I found myself in my father's arms. I had no sense at all after that—I don't know how I got down stairs, or whether I went down stairs at all—nor do I know where I went after I got out doors—nor how long it was before I was in the arms of my father. I had no hat on—the buttons were torn from my clothes, and my clothes too were badly torn. I was not otherwise hurt.

Prof. Risley says: When I recovered my consciousness, I found my towel ring crushing in my hand, and my boy in my arms—how he came there I know not, nor does he know, nor are we ever likely to know what brought us together—for at the time there was no living being in sight. We seemed to have been saved

purely by the miraculous preservation of the Almighty. As to my own clothes, my coat was literally torn off me; my watch was smashed in my pocket, both sides of it being broken in—my vest open and torn, and my pantaloons badly injured. I was obliged to borrow clothes to get out of the place. My hair was completely filled with lime, and I was altogether covered with dust and dirt. I received, however, no visible wound, but for two weeks was very sore, and hardly able to use my limbs. By the time I had escaped to the distance of the forty yards, which I spoke of, the violence of the first shock had seemed to abate a very little, but was almost instantaneously renewed again, with far greater violence than before; and then it was that I lost all consciousness, until I found my boy in my arms. When I thus partially recovered my senses, I first began to feel the arms and limbs of my child to see if any of them were broken, and finding that we were both of us safe and sound, I got up and began to look about me. I was still so entirely bewildered that I scarcely knew what had happened, or whether it were not all a dream. I then began to look about me, and saw various individuals, men, women, and children, of all classes and all ages, wandering about half frantic, like myself.

Some were in search of a son or a daughter—others of a father or mother—some of brothers and sisters—others of friends and relatives—all weeping, or in the utmost conceivable agony, pitching and falling about among the ruins and dead bodies. They would go from one dead body to another, overhauling them to see if they could find the person sought for—and if not successful, pass on to another.

At this time, the whole city was in one vast pile of ruins, the awful appearance of which it is utterly impossible to give even the faintest idea. Even the place and direction of the streets were in many cases wholly obliterated, and could not be found.

Subterranean fires now began to burst forth in different parts of the city, consuming everything combustible, and also destroying a great number of persons who might otherwise have been saved.

At this time the earth opened along the line of the wharves, as I afterwards learned from other persons, throwing up volumes of water, and then gradually closing again; and supposed to have swallowed up a great number of persons.

Everybody immediately went to work, negroes, sailors, and all, to dig out the dead and dying from the ruins wherever they heard cries of distress. In one instance we succeeded in very nearly extricating a man from the ruins, having gotten him all out except his legs and the lower part of his body, when the fire broke out, and burnt him to death before our eyes. At the same time and place, we could distinctly hear the cries of eight or ten others who had been overwhelmed in the same ruins, and who were all consumed in the subterranean fire. I call it a subterranean fire, because it broke out all over the city, and it is well known that few of the houses in that country were likely to have any fire in them at that time.

From the place where I first recovered my consciousness, I suppose I could have thrown a stone over at least eight hundred of the dead and dying. As to the whole number of persons who ultimately perished by that earthquake, I should judge there must have been from ten to fifteen thousand—I have no doubt fifteen thousand. The population of the town was said to be about twenty-two thousand, and I could never see over two or three thousand persons of the whole population who were out and about looking for their friends.

The above intensely interesting and touching narrative we have taken down from Professor Risley's own lips, and also from the lips of his little boy, Master John, both of whom have called at our office. The particulars may be relied on with confidence.—*Ec. paper.*

The Celestial Railroad.

BY NATHANIEL HAWTHORNE.

[The following article from the *Democratic Review*, was published in the *Herald* some five years ago. We republish it, believing that it will be again read with profit.]

Not a great while ago, passing through the gate of dreams, I visited that region of the earth in which lies the famous city of Destruction. It interested me much to learn, that, by the public spirit of some of the inhabitants, a railroad had recently been established between this populous and flourishing town and the Celestial City. Having a little time upon my

hands, I resolved to gratify a liberal curiosity by making a trip thither. Accordingly, one fine morning, after paying my bill at the hotel, and directing the porter to stow my luggage behind a coach, I took my seat in the vehicle, and set out for the Station-house. It was my good fortune to enjoy the company of a gentleman—one Mr. Smooth-it-away—who, though he had never actually visited the Celestial City, yet seemed as well acquainted with its laws, customs, policy, and statistics, as with those of the city of Destruction, of which he was a native townsman. Being, moreover, a director of the railroad corporation, and one of its largest stockholders, he had it in his power to give me all desirable information respecting that praiseworthy enterprise.

Our coach rattled out of the city, and, at a short distance from its outskirts, passed over a bridge, of elegant construction, but somewhat too slight, as I imagined, to sustain any considerable weight. On both sides lay an extensive quagmire, which could not have been more disagreeable, either to sight or smell, had all the kennels of the earth emptied their pollution there.

"This," remarked Mr. Smooth-it-away, "is the famous Slough of Despond—a disgrace to all the neighborhood; and the greater, that it might so easily be converted into firm ground."

"I have understood," said I, "that efforts have been made for that purpose, from time immemorial. Bunyan mentions, that above twenty thousand cart-loads of wholesome instructions had been thrown in here, without effect."

"Very probably! and what effect could be anticipated from such unsubstantial stuff?" cried Mr. Smooth-it-away. "You observe this convenient bridge. We obtained a sufficient foundation for it, by throwing into the Slough some editions of books of morality, volumes of French philosophy and German rationalism, tracts, sermons, and essays, of modern clergymen, extracts from Plato, Confucius, and various Hindoo sages, together with a few ingenious commentaries upon texts of Scripture, all of which, by some scientific process, have been converted into a mass like granite. The whole bog might be filled up with similar matter."

It really seemed to me, however, that the bridge vibrated and heaved up and down, in a very formidable manner; and, spite of Mr. Smooth-it-away's testimony to the solidity of its foundation, I should be loth to cross it in a crowded omnibus; especially if each passenger were encumbered with as heavy luggage as that gentleman and myself. Nevertheless, we got over without accident, and soon found ourselves at the Station-house. This very neat and spacious edifice is erected on the site of the little Wicket-gate, which formerly, as all old pilgrims will recollect, stood directly across the highway, and, by its inconvenient narrowness, was a great obstruction to the traveller of liberal mind and expansive stomach. The reader of John Bunyan will be glad to know, that Christian's old friend Evangelist, who was accustomed to supply each pilgrim with a mystic roll, now presides at the ticket-office. Some malicious persons, it is true, deny the identity of this reputable character with the Evangelist of old times, and even pretend to bring competent evidence of an imposture. Without involving myself in the dispute, I shall merely observe, that, so far as my experience goes, the square pieces of pasteboard, now delivered to passengers, are much more convenient and useful along the road, than the antique roll of parchment. Whether they will be as readily received at the gate of the Celestial City, I decline giving an opinion.

A large number of passengers were at the Station-house, awaiting the departure of the cars. By the aspect and demeanor of the persons, it was easy to judge that the feelings of the community had undergone a very favorable change, in reference to the celestial pilgrimage. It would have done Bunyan's heart good to see it. Instead of a lonely and ragged man, with a huge burthen on his back, plodding along sorrowfully on foot, while the whole city hooted after him, here were parties of the first gentry and most respectable people in the neighborhood, setting forth towards the Celestial City, as cheerfully as if the pilgrimage were merely a summer tour. Among the gentlemen were characters of deserved eminence, magistrates, politicians, and men of wealth, by whose example religion could not but be greatly recommended to their meaner brethren. In the ladies' apartment, too, I rejoiced to distinguish some of those flowers of fashionable society, who are so well fitted to adorn the most ele-

vated circles of the Celestial City. There was much pleasant conversation about the news of the day, topics of business, politics, or the lighter matters of amusement; while religion, though indubitably the main thing at heart, was thrown tastefully into the background. Even an infidel would have heard little or nothing to shock his sensibility.

One great convenience of the new method of going on pilgrimage, I must not forget to mention. Our enormous burthens, instead of being carried on our shoulders, as had been the custom of old, were all snugly deposited in the baggage car, and, as I was assured, would be delivered to their respective owners at the journey's end. Another thing, likewise, the benevolent reader will be delighted to understand. It may be remembered that there was an ancient feud between Prince Beelzebub and the keeper of the Wicket-gate, and that the adherents of the former distinguished personage were accustomed to shoot deadly arrows at honest pilgrims, while knocking at the door. This dispute, much to the credit of both the illustrious potentate above mentioned, and the worthy and enlightened directors of the railroad, has been pacifically arranged, on the principle of mutual compromise. The Prince's subjects are now pretty numerous employed about the Station-house, some in taking care of the baggage, others in collecting fuel, feeding the engines, and such congenial occupations; and I can conscientiously affirm, that persons more attentive to their business, more willing to accommodate, or more generally agreeable to the passengers, are not to be found on any railroad. Every Good Heart must surely exult at so satisfactory an arrangement of an immemorial difficulty.

"Where is Mr. Great-heart?" inquired I.—"Beyond a doubt, the directors have engaged that famous old champion to be chief conductor on the railroad?"

"Why, no," said Mr. Smooth-it-away, with a dry cough. "He was offered the situation of brake-man; but to tell the truth, our friend Great-heart has grown preposterously stiff and narrow, in his old age. He has so often guided pilgrims over the road on foot, that he considers it a sin to travel in any other fashion. Besides, the old fellow had entered so heartily into the ancient feud with Prince Beelzebub, that he would have been perpetually at blows or ill language with some of the Prince's subjects, and thus have embroiled us anew. So, on the whole, we were not sorry when honest Great-heart went off to the Celestial City in a huff, and left us at liberty to choose a more suitable and accommodating man. Yonder comes the conductor of the train. You will probably recognize him at once."

The engine at this moment took its station in advance of the cars, looking, I must confess, much more like a sort of mechanical demon that would hurry us to the infernal regions, than a laudable contrivance for smoothing our way to the Celestial City. On its top sat a personage almost enveloped in smoke and flame, which—not to startle the reader—appeared to gush from his own mouth and stomach, as well as from the engine's brazen abdomen.

"Do my eyes deceive me?" cried I. "What on earth is this! A living creature? If so, he is own brother to the engine that he rides upon!" "Poh, poh, you are obtuse!" said Mr. Smooth-it-away, with a hearty laugh. "Don't you know Apollyon, Christian's old enemy, with whom he fought so fierce a battle in the valley of Humiliation? He was the very fellow to manage the engine; and so we have reconciled him to the custom of going on pilgrimage, and engaged him as chief conductor."

"Bravo, bravo!" exclaimed I, with irrepressible enthusiasm, "this shows the liberality of the age; this proves, if anything can, that all musty prejudices are in a fair way to be obliterated. And how will Christian rejoice to hear of this happy transformation of his old antagonist! I promise myself great pleasure in informing him of it, when we reach the Celestial City."

The passengers being all comfortably seated, we now rattled away merrily, accomplishing a greater distance in ten minutes than Christian probably trudged over in a day. It was laughable while we glanced along, as it were, at the tail of a thunderbolt, to observe two dusty foot-travellers, in the old pilgrim-guise, with cockleshell and staff, their mystic rolls of parchment in their hands, and their intolerable burthens on their backs.—The preposterous obstinacy of these honest people, in persisting to groan and stumble along the difficult pathway, rather than take advantage of modern improvements, excited great mirth among our wiser brotherhood.

We greeted the two pilgrims with many pleasant gibes, and a roar of laughter; whereupon, they gazed at us with such woful and absurdly compassionate visages, that our merriment grew ten-fold more obstreperous. Apollyon, also, entered heartily into the fun, and contrived to flirt the smoke and flame of the engine, or his own breath, into their faces, and envelope them in an atmosphere of scalding steam.—These little practical jokes amused us mightily, and doubtless afforded the pilgrims the gratification of considering themselves martyrs.

At some distance from the railroad, Mr. Smooth-it-away pointed to a large antique edifice, which, he observed, was a tavern of long standing, and had formerly been a noted stopping-place for pilgrims. In Bunyan's road-book it is mentioned as the Interpreter's house.

"I have long had a curiosity to visit that old mansion," remarked I.

"It is not one of our stations, as you perceive," said my companion. "The keeper was violently opposed to the railroad; and well he might be, as the track left his house of entertainment on one side, and thus was pretty certain to deprive him of all his reputable customers. But the foot-path still passes his door; and the old gentleman now and then receives a call from some simple traveller, and entertains him with fare as old-fashioned as himself."

Before our talk on this subject came to a conclusion, we were rushing by the place where Christian's burthen fell from his shoulders, at the sight of the Cross. This served as a theme for Mr. Smooth-it-away, Mr. Live-for-the-world, Mr. Hide-sin-in-the-heart, Mr. Scaly-conscience, and a knot of gentlemen from the town of Shun-repentance, to descend upon the inestimable advantages resulting from the safety of our baggage.—Myself, and all the passengers, indeed, joined with unanimity in this view of the matter; for our burthens were rich in many things esteemed precious throughout the world; and, especially, we each of us possessed a very great variety of favorite habits, which we trusted would not be out of fashion, even in the polite circles of the Celestial City. It would have been a sad spectacle to see such an assortment of valuable articles tumbling into the sepulchre.—(To be continued.)

Maria Louisa. No. II.

BY REV. JOHN S. C. ABBOTT.

The sisters of Alexander of Russia were mortified and exceedingly irritated, that Napoleon should have selected an Austrian rather than a Russian princess for his bride. In these feelings the Russian Court generally participated. Coldness, and alienation, and mutual recriminations ensued. Anticipating a rupture, Alexander began to marshal his armies. Napoleon, that he might not be attacked unprepared, also armed. Step by step these angry demonstrations were continued, till the disastrous campaign to Moscow was arranged, to "conquer a peace." When Napoleon had made all his preparations for this majestic enterprise, and had assembled his legions upon the frontiers of his almost boundless empire, Maria Louisa accompanied him as far as Dresden. That was the hour, and that was the place where Napoleon stood upon the very pinnacle of his glory. He had arrived at the summit of the pyramid, and as all eyes were riveted upon him, awe-stricken, he made one false step, and rolled, a mangled corpse, to the dust. At Dresden, there was literally a Congress of Kings, all doing homage to him who appeared to hold their crowns in his hands, and who could enthrone them or dethrone them at his pleasure. The wife of Napoleon was then surrounded with more of splendor and homage, than any female had probably ever received before. The pomp and the pride of the continent revolved around her, and before her youthful diadem the oldest potentates bowed in reverence. Queens were her maids of honor, and amid the brilliant throng of princes and of courtiers, she beamed forth the cynosure of all eyes. The lustre which encircled her husband enveloped her in its blaze of glory. It was, however, but the intense glare of the meteor, the precursor of the blackness which follows its explosion.

Napoleon appointed Maria Regent of France, during his absence. She returned from Dresden quietly to Paris, while the Emperor proceeded, with his glittering band of five hundred thousand warriors, in the campaign where he lost his army and his crown. At the termination of that most disastrous enterprise, Napoleon, leaving his frozen hosts beneath the drifts of a Russian winter, fled as on the wings of the storm itself, day and night, over the bleak

wilds of Poland and of Germany, till, in advance of all his couriers, he arrived in Paris at midnight. Unattended and unexpected as he was, it was with no little difficulty that he could get the gates of his own palace open for his admission. Maria, having heard rumors of the destruction of the army, had just retired to rest, in the deepest dejection, when the voices of two men were heard in the antechamber, and a cry of astonishment from one of the maids of honor announced that something extraordinary had occurred. The Empress in terror leaped from her bed, when the door was burst open, and she was seized and enfolded in the embrace of a man enveloped in his wintry riding-dress. It was Napoleon. Their interview was tender and affecting. He had returned to his capital a fugitive. His army was literally annihilated. And all the powers of combined Europe were preparing to pour down upon France in resistless numbers. Despair alone could nerve one with energy to attempt to meet such a crisis.

Never did mortal man before rouse himself to such Herculean efforts as Napoleon made in these days of disaster. With electric energy he convulsed every fibre of France. Not a day, not an hour, not a moment was lost. The long wars which had desolated Europe, had drained France of its vigorous youth. Hundreds of thousands of her chosen young men were now lying, frozen into blocks of ice, upon the storm-swept plains of Scandinavia, and the tempests of winter were piling over them their winding-sheets of snow. None were left but boys and old men, to meet the swelling flood of invasion. Napoleon gathers around him a little band, many of them beardless youths of seventeen, and with a saddened yet determined spirit, advances to stem the inundation which, like ocean billows, is rolling in upon the frontiers of France. Before setting out from Paris on his desperate enterprise, he took a very solemn and affecting leave of Maria and his son. It was Sabbath evening. Napoleon assembled in the apartments of the Tuileries all the principal officers of the National Guard. A religious ceremony was connected with the interview, to render it additionally imposing. As the Emperor took the beautiful child, then three years of age, in his arms, and passing through the ranks of the officers, with a most touching address presented him to them as their future sovereign, cries of enthusiasm filled the apartment, and those gray-headed veterans wept with emotion. The bell on the towers of Notre Dame was tolling three o'clock in the morning, when Napoleon rode through the dark and deserted streets of Paris, to join the army. He never saw Maria or his son again.

A sublimer scene has rarely been witnessed, than the almost superhuman struggles of Napoleon against the fearful odds which came rushing upon him. Wherever he meets his foes, he hurls his little band upon them, and scatters them as leaves before the tempest.—And still the concentric lines draw nearer and nearer to his capital. For even when victory is perched upon the banner of the Emperor, and, with his beardless boys, he is trampling in the dust the shaggy barbarians of Hungary and Tartary, in other parts of the interminable line the countless hosts are advancing. They roll on and roll on, from the north, and the east, and the south, like the locusts of Syria. Often as Napoleon rode over the gory field, and saw the slender and fragile forms with which the ground was strewn, injured as he was to scenes of carnage, and contending as he was for his throne and his liberty, he forgot himself, and wept. But it was all in vain. Europe had risen in arms against a single man. The allies pressed on, and soon their batteries were reared upon the heights which surround Paris, and their balls began to fall upon the roofs of the beleaguered city like the first drops of a tempest. Napoleon was absent, breasting the invaders in one part of the vast segment by which they were approaching. All hearts in the metropolis were frozen with terror; and to avoid the horrors of a bombardment the capital of France capitulated, and Napoleon was ruined.

It was indeed a gloomy hour, when Maria Louisa with her son descended from the apartments of the Tuileries, to escape from Paris. In the distance could be heard the thunders of the approaching battle, and the young Napoleon clung screaming to the tapestry, refusing to be torn from the palace of his father. Pale and dejected, the unhappy Empress entered her carriage, while a Parisian crowd gazed upon the scene in melancholy silence. It was the burial hour of the Napoleon dynasty. The funeral procession in a long train of carriages passed slowly away, and Maria, deserting her

husband in the hour of his greatest need, threw herself upon the protection of the allies. If she had possessed one emotion of real greatness, then was the hour to have shown it, and to have extorted the admiration of mankind. Had Paris held out three hours longer, Napoleon would have thrown himself behind his defences, and at least would have compelled his foes to come to reasonable terms. He felt most keenly the want of character manifested by his wife on this occasion. Once only, in the most confidential intercourse, did he allow himself to utter any expression of these feelings. "Who can calculate the effect," he said, "which would have been produced by my youthful consort running through the ranks of the army and the National Guard, holding her young son in her arms, presenting him to all, and placing herself and him under the protection of their courage and their bayonets. Whenever I think of it, the anguish abridges my life of an hour."

Had Maria possessed the heroic soul of Joan of Arc, or of Charlotte Corday, she would have ennobled herself and her sex in this crisis, which seemed to invite her to achievements of magnanimity. She would have roused the enthusiasm of the nation, and rushing to the rescue of Napoleon, would have thrown entire France upon the invaders. But Maria was no heroine. Had Maria been capable of cherishing those deep and sacred emotions of woman's love, which glowed in the truly imperial soul of Josephine, and which have made her the idol of all true hearts, she would have clung to Napoleon with deathless fervor in these days of adversity, and would have won the admiration of the world. Maria, following her husband to Elba, sharing his perils at Waterloo, and seated by his side on the storm-washed rocks of St. Helena, would have occupied, in the eyes of all nations, a more exalted throne than her illustrious ancestors of Rome ever embellished.—And in her own living, glowing, throbbing heart, she would have found a luxury of emotion for which one might well spurn all the baubles of pomp, and pride, and power. But Maria was "of the earth, earthy." In the poverty of her ignoble spirit, she preferred to dally with her own chamberlain on voluptuous sofas, in the luxurious apartments of a ducal palace, and to leave her husband to languish and to die alone. Peace be with you, Maria.

It was, perhaps, less the fault than the misfortune of Maria, that her soul was incommensurate with the grandeur of her circumstances. She was by nature merely a mild, amiable woman, and utterly incapable of heroic action, or of romantic love. There is no power upon earth by which the mind of man is so perfectly entranced, as by the spirit of a truly noble woman. One is constrained to bow, almost with adoration, before the alliance of female loveliness with the lofty attributes of the soul. The union is rare, but when encountered, the entranced spirit does it willing homage. There are spirits dwelling in these mortal frames, which seem almost radiant with the lustre of heaven. But they are seldom cradled under the canopy of a throne.

It is true that the situation of Maria, during this conflict, was peculiar, and for a feeble mind extremely embarrassing. The armies of Austria and France were arrayed against each other. Her father and her husband had crossed swords with the most unrelenting hostility. The affections are plants which do not thrive in the atmosphere of courts. Napoleon could immolate Josephine upon the altar of his political ambition. And the Emperor of Austria had no hesitation in sacrificing the grandeur of his daughter to promote the grandeur of his throne. In the downfall of France, the spoilers would share the booty. And Francis was very willing to wrest territory and power from his own child, that he might annex them to his own dominions. It is not, perhaps, strange that a daughter of the Caesars should inherit this passion of the Caesars. As Maria saw the empire of Napoleon falling into fragments, she forgot both her husband and her son, in her eagerness to save what she could from the wreck for herself.

How different, on the contrary, was the conduct of Josephine. She was the child of an obscure planter of Martinique. But her spirit was of celestial mould. In the day of Napoleon's ruin, she forgot herself and her heart-rending wrongs, and was eager to abandon all the luxuries with which she was surrounded, and to follow the fortunes of her former husband into poverty, obscurity, and exile. How infinitely superior are opulence and nobility of soul, to the accidents of birth. Exalted lineage does but render more conspicuously degrading lowliness, and vulgarity, and dishonor.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 17, 1848.

The Edgecomb Tragedy.

This horrid tragedy, which we noticed a few weeks since, our readers will recollect has been attributed to a belief in the doctrine of the soon personal coming of our Lord and Saviour JESUS CHRIST. Determined to probe the affair to the bottom, we have obtained the testimony of the near neighbors of Mr. PINKHAM, men of integrity, and who all, with one exception, are members of the Free Will Baptist church in that place. Our informants write us that the neighbors were provoked at the falsehoods of the papers that have endeavored to stigmatize a doctrine of the Saviour's own teaching, by assigning it as a cause of the horrid occurrence. It will be seen by the testimony below, that Mr. PINKHAM was not only never a believer in the coming of CHRIST, but an infidel, and directly opposed to it. Consequently, he was of the faith of those who originated the falsehood respecting the cause of the sad result. The papers that copied the first statement published, doubtless did so supposing it was a correct statement. All such who wish to state facts as they are, will doubtless be happy to correct the statement they unconsciously gave currency to. Those who wish to leave a doctrine of the Gospel under the aspersions of this falsehood, will hesitate long before they make any correction.

STATEMENT OF THE NEIGHBORS OF G. W. PINKHAM.

Edgecomb, June 10, 1848.

We, the undersigned, do hereby certify to all whom it may concern, that we have lived near neighbors to George W. Pinkham, of Edgecomb, who perpetrated the awful tragedy of taking his own life, and that of his wife and four children, in the spring of 1848.—And we do hereby testify, that we never heard that he professed to be a Millerite, or an Adventist, or that he was considered to be one, or called one, or was in any way identified with them; but we believe, and do know, that for some years past he was not himself; but at intervals was perfectly insane, (especially on religious matters,) and that, in one of these fits of insanity, he committed the horrid deed. And we further testify, that instead of being a Millerite, so called, he was diametrically opposed to the doctrine, and for some time previous to his death, he denied the Bible entire, and in this state of mind he left the world. He was a ship-master, not a ship-carpenter.

WASHINGTON DODGE, WARREN DODGE,
BENJAMIN H. DODGE, 2d, ROBERT SOMES,
BENJAMIN DODGE, 1st, DAVID WILSON.

We could have procured forty names, if we had deemed it necessary. These persons are all, save one, professors of religion in the Free Will order, persons of good repute. They seemed provoked at the falsehoods which have been circulated in the papers. Mr. P. was naturally one of the best of men,—a kind husband and parent, one of the best of neighbors, a most upright man in all his dealings, and strictly conscientious. With respect, yours,

RALPH HARDY.

In addition to the foregoing, we have the following statement of the Baptist clergyman who officiated at the funeral. It was communicated to the *Morning Star*, in which it was published the 24th of May.—It will be seen that the doctrine of the Advent is not alluded to as a cause of the catastrophe.

A WHOLE FAMILY MURDERED.

Bro. Burr.—I was called on Sunday last (13th) to view the most horrid and heart-rending scene that I ever witnessed. Capt. George Pinkham, of this town, and all his family, were found on Friday, about 2 o'clock, p. m., in their beds, with their throats cut; and a more awful sight is seldom witnessed. There being no coroner in town, a messenger was sent to Newcastle for one. He arrived Saturday, between 9 and 10, a. m. After several persons were sworn as jurors, they proceeded to an investigation of the horrid affair, and came to the conclusion that the lives were taken by the hand of the husband and father, by the use of an axe and razor. The family consisted of Capt. George Pinkham, wife, and four children—the oldest about twelve, and the youngest about one year and a half old. The cause of this rash act was undoubtedly partial derangement of mind in Mr. Pinkham, and perhaps in his wife, for there was a paper found, on which was a writing, purporting to have been written by them both, in which it was stated that "we agree to die," and giving some of the reasons why they came to this conclusion, with directions as to what they wished to be done, &c., stating that they wanted to be all entombed together. On the other side was the name of Charles Pinkham, a brother of the deceased of Newcastle, and it was supposed that the request and directions

therein contained were designed for him. The request was complied with, so far as related to the interment. The funeral services were performed Sabbath p. m., at the house, by the writer, in connection with Mr. Dodge, Congregational minister. The subject presented on the occasion, was the awful consequences of sin, in its multifarious workings, in the moral, mental, and physical constitution of man.—The services were performed at the front door of the house. It was judged that from twelve to fifteen hundred persons were present, and it was a solemn time to all, especially when going to the grave. There were some sixty persons employed in carrying the corpses, for they were carried on biers, in the following order: the parents first, side by side; next, the two oldest children, last, the two youngest; then the mourners; after which followed a considerable part of the congregation. It was a solemn and awful sight to see six coffins arranged side by side, followed by such a large body of people. May this place, yea, every place, be spared witnessing another such a scene. They left parents, brothers, and sisters, to mourn their untimely end.

A word or two in relation to Capt. George Pinkham. He was born in Boothbay. His father moved to Newcastle when he was young. George followed the sea in the earlier part of his days, became master, and was highly respected. Some years ago he purchased the place on which he lived when he committed the dreadful act. He was married to a Miss Sheppard, of Jefferson, a lady of high respectability, and they lived together in peace and prosperity.—They were in comfortable circumstances; being of steady habits, their prospects were good. A few years since he became interested in the subject of religion; for a season was thought to be getting along well; but finally became connected with a comecouter, and got his mind bewildered; and in a short time it was evident that his perception and imagination were deranged, for he fancied strange things about material substances, as well as about religion. For instance, his meat must be embalmed with hemlock bark, and roots of various kinds, the wood that he burned must be purified with salt, and the milk, warm from the cow, must be cleansed by heating and dropping into it a white rock. His food became impure; meat he neglected in toto; corn meal answered for a while, by purifying it in different ways; flour he would use if he could get it under peculiar circumstances, and of a peculiar kind; otherwise it would not do for him. At length, all northern products became impure, except a few barks, herbs, and roots. On these, with some southern fruit, such as figs and raisins, he subsisted for a time; these at last became scarce, at least such as were fit for his use; consequently he thought he was driven to this alternative, that he and his family must starve, or be destroyed by eating food like others, (for, said he, our food depressed and destroyed us,) or he must take their lives by his own hand; and it appears that he chose the latter. It is thought by some, that his wife gave her assent to the awful deed; but whether she did or not, the deed was done, and effectually done, for their throats were cut to their very necks; and they have gone to their account, and are in the hands of a just as well as merciful God, and he will do right. May He sustain all the surviving friends with his abounding grace, sanctify them by his Spirit, and save them with an everlasting salvation.

Edgecomb (Me.), May 15th, 1848.

The following paragraph is from the Boston Post of the 13th inst.:

One of the selectmen of Edgecomb, Me., believes that Mrs. Pinkham led her husband to murder their children, himself, and her. She was Lydia Sheppard, of Jefferson, and was a perfectionist, believing that she could not sin, that she was as holy as God, and that whatever they thought it their duty to do must be done. Pinkham, before his marriage, was honest, humane, and intelligent, and the dreadful tragedy was the result of following his wife's doctrine, as Adam ate the apple.

The Apocalypse.

The *Christian Intelligencer*, in noticing a work (Roy's) on the Revelation of JOHN the Divine, makes some very just remarks, from which we copy the following:—

"For ages the Apocalypse has been the wonder, study, and mystery of the church. Almost every method of interpretation has been applied to explain its truths. It has been distorted by the sectarian views both of Protestants and Romanists. Some spiritualize it entirely; others deem it an allegory. Some try to take a literal view of it; others consider it an unfulfilled prophecy. The genius of EICHORN gave to the world the beautiful poem, that it is a regular and magnificent dramatic poem. The same idea is the foundation of ELLIOTT's great work, the *Hora Apocalyptica*. Some have sought in it a detailed history of the church universal; and some have found that history in the epistles to the seven churches. A few years ago a large anonymous work, called *Hypnoia*, was published in this (New York) city, in which the Revelation is viewed as 'an unveiling of the mysterious truths of Christian doctrine, with an exposition of opposite errors—a revelation made by JESUS CHRIST of himself—an intellectual manifestation.' And we have heard of one expositor who professed to have taken a trip to heaven, where he saw the Revelator himself, and returned to earth with a Revelation of the Revelation.

"Amid all these conflicting opinions we soon are lost, and ask, Where these great doctors differ, who shall decide? We remember the advice of a respected professor, that after passing the few introductory chapters, the conflicting expositions just prove this, that their authors knew nothing about it. Indeed we scarcely wonder at the old saying, that the Revelation either finds a man mad, or makes him so; much less that it has always been regarded as a proof of CALVIN's wisdom, that he wrote no commentary on the Revelation.

"Yet every attempt to break its solemn seals, however strange theories may prove, is welcomed, or at least received with respect. The very mysteries of the book, its glooms and glories, rivet the heart, as well as the mind. The wayward poet, BURNS, declared, that he could never read the description of the New Jerusalem, in the twenty-first chapter, without shedding tears. And even Dr. PRIESTLY, the Goliath of Socinianism, who stamped his unholy foot in derision upon the inspiration of the Bible, when he came to the Apocalypse, started back from its pages as if they were written in letters of flame, confessing, 'The finger of God is in it.' Yes, 'the finger of God is in it,' and like the quivering Babylonian king, *men will never rest, until they find some DANIEL to interpret the handwriting.*"

Foreign News.

By the *Acadia*, which arrived at New York on Saturday last, we have intelligence from Liverpool to the 27th of May. The political sea of Europe is still agitated by divers winds and currents, which cause its billows to surge to and fro in fearful tumult.

The English journals are filled with bitter apprehension respecting the condition of Ireland. JOHN MITCHEL, editor of the *United Irishman*, has been convicted of sedition, and other arrests have been made. The Irish clubs are loud in their denunciations of the course pursued by the English Government, in the prosecution of the trials, and declare that MITCHEL shall never leave the Kingdom in a convict-ship. Several clubs have bound themselves to give the British troops a little touch of the pike exercise.

Tranquillity seems to have been restored in Rome. The Pope refuses to declare war against Austria; but permits his minister so to do. The cholera has appeared at Constantinople, and also in Russia.

We copy from the *European Times* the following summary of news from the Continent. The rapid succession of events which continue to excite the attention of the world leave all conjecture as to the future course of events out of the question. We can only wait for their development.

FRANCE.—In France the surface of politics appears somewhat more calm; there is a lull for the moment at Paris; but Lyons is a prey to all the violence of mob government; the provinces are in a frightfully disaffected state; and there is not a man in Europe who entertains the smallest doubt but that some new combination of events is in progress of consummation, the precise form, tendency, or character of which no human being can venture to predict.

The intelligence from all parts of the Continent becomes daily of deeper and deeper interest.—Fresh events create new complications; the hopes of peace in the north of Europe have not yet been realized; and the withdrawal of the Emperor of Austria from his own capital presents a novel incident in the affairs of that empire, which must have a great influence over the future destinies of Italy. Never, at any previous period of history, has Europe been more unsettled than at this moment.

The Schleswig-Holstein dispute remains almost in statu quo.

It is currently reported, in the first political circles, that the severance of Dantzic, and perhaps Stettin, from Prussia, may be expected.

The Emperor and Empress of Austria quitted Vienna secretly and unknown to their Ministers, on the evening of the 17th inst. They took their departure in a private carriage, several imperial carriages following an hour or two afterwards. They passed out through the gate Mariahilf, and it is positively stated that they have proceeded to Innsbruck. On the 18th PILLESDORF and his colleagues in the Ministry issued a proclamation announcing the fact, adding, that the Emperor had taken this step "from motives of health." The Archduke FRANCIS CHARLES, and his consort, and three princes, accompanied the Emperor. The Ministers were evidently alarmed, and completely taken by surprise at this unexpected event, and pledged themselves to preserve order, and to publish to the people whatever communications they might receive from their "departed" monarch. Some endeavors

were made to get up a cry for a Republic, but the National Guards threatened to hang the rioters, and they were arrested. The Ministers, albeit so liberal, deprecate any intention of subverting the Monarchy; and, by the last accounts, the joyful information was received on the afternoon of the 19th, of the approaching return of the Emperor that evening, and the Imperial Palace was surrounded by thousands, awaiting his arrival.

In Lombardy the war continues undecided. The siege of Peschiera commenced on the 19th instant. Treviro is invested by the Austrians, but held out on the 16th instant. General DURANDO has retreated to Mogliano, half way between Venice and Treviso. The combined Neapolitan and Sardinian squadron had arrived at Venice.

At Naples, on the 17th instant, an unsuccessful insurrection took place, and after four hundred troops were killed, the beautiful city was given up to pillage by the Government. The magnificent villas and palaces which extended to the sea shore, are at present a heap of ashes. The accounts are very confused; but we learn that the National Guard was disbanded after the battle, and a new Ministry formed under the presidency of Prince CARIATI.

In Spain a singular event has occurred. The correspondence between the Duke of SOTOMAYOR and Sir HENRY LYTTON BULWER, has led to the dismissal of that gentleman from the Court of Madrid. He received his passports on the 17th instant, with orders to quit Madrid in forty-eight hours, and reached London on Wednesday.

SEVEN DAYS LATER.

On Wednesday, the *America* arrived at this port, after a passage of ten days and six hours—the shortest passage ever made,—bringing intelligence seven days later than the foregoing.

The most exciting news is the sentencing of JOHN MITCHEL to fourteen years' transportation, and his removal in a convict ship to Spike Island. The Irish are getting desperate in consequence. Still, since his conviction, Dublin has been quite tranquil. In England there is great distress among the unemployed. There have been partial disturbances in various places, but in every place the riots have ceased on the appearance of the police.

In Paris tranquillity continues—the workmen being kept in check by an overwhelming force of regular troops and national guards. A President and one Chamber of Deputies has been decided for by the Assembly,—both to be elected by universal suffrage.

Intelligence from other portions of the continent is less warlike than that of the previous arrival. Prussia has withdrawn her troops from Jutland. The Emperor of Austria has not returned. His subjects in all parts express the most loyal attachment, and unite in earnest entreaties for his return. He replies that his minister will conduct the business of government, and that he shall remain at Innsbruck till he is satisfied the Viennese will continue loyal without being obliged to resort to physical force.

The Pope still remains passive in the Quirinal, where, according to a French contemporary, he is daily receiving enormous bouquets. Other accounts express fears that blood will flow in the streets of Rome.

The cholera was diminishing at Constantinople, but appearing in new places farther west.

The English papers speak of the Danish and German war as in fact ended. Another arrival will decide.

Lisbon advices report that the authorities were kept in a position of instant action against an outbreak continually expected, and at last said to have been put off to the 21st, being the anniversary of that of 1846.

In the Adriatic the combined naval forces of Naples, Sardinia, and Venice, have not only effectually raised the blockade of the Venetian ports, but the Milan *Gazette* states, that they have threatened to bombard Trieste, if the Austrian ships of war there did not surrender in twenty-four hours. The hostilities in Lombardy continue undecided. The siege of Peschiera was still continued, but only a languid fire was kept up on the 23d and 24th, the last accounts we have. The Neapolitan troops had been re-called, but their general, PEPE, refused to return. A Trieste paper says, that the *corps d'armee*, under Marshal THURN, abandoned its position under Treviso, and marched towards Verona, where it must have joined RADETSKY. Count NUGENT has returned to Gorizia, through indisposition. The bridge across the Brenta was still intact.

The insurgents of Seville, Spain, retreated into Portugal, where they were compelled to lay down their arms.

The civil war still rages in Greece, and the Government has contrived to borrow a small sum, in order to put down the rebels.

Rome.

Last week we gave an extract from the *Tablet*, the Catholic organ at London, which referred to an article in the London *Standard*. We had not then seen the last article, but one of our subscribers having kindly forwarded it to us, we give it below. It will be read with interest. We have never seen the little tract referred to.

"The late revolution at Rome deserves more consideration than our contemporaries seem disposed to bestow upon it. We call the change a revolution; and

the event fully answers that description. The civic guard occupy the whole city, to the exclusion of the regular troops of the Pope, and exercise their power by a strict and jealous superintendence of the cardinals. They appoint and support a ministry who are invested with full power to decide all temporal matters, war included; and in consequence war has been declared against the Emperor of Austria, in utter defiance of the expressed will of the Pope. Who does not see that this ministry is, in truth, the real sovereign of the State—a Provisional Government, in fact, moulded precisely upon that which ruled France for the last eleven weeks! This Provisional Government has taken such steps to secure its authority as the circumstances of the place and time required.

"First. No priest is to be employed in any civil or military capacity.

"Second. War against Austria solemnly declared.

"Third. Pope Pius the Ninth is to be the nominal head of the government, but in the same sense in which Charles the First was the nominal head of that army which fought against him at Naseby, &c.

"Fourth. Encouragement is to be given to the population to arm themselves universally.

"Surely, this is a revolution, if ever there was one—a revolution scarcely qualified by leaving to the Pope the nominal headship of the government, after every shred of temporal power is taken from him.

"Every Christian believes that the prophecies of Scripture have been written for our instruction; though all must approach the interpretation of those that are apparently yet unfulfilled with reverence and pious awe. On the other hand, we must anxiously avoid the guilt of the accursed Jews, who neglected, or refused to acknowledge, the plain accomplishment of the Divine predictions. The question, therefore, seems properly to force itself upon our attention, Are we not now witnessing the fulfilment of one of the most striking prophecies of the Apocalypse—the overthrow of the mystic Babylon!

"We, at least, shall be thought free from being misled by a strained interpretation of Scripture, when it is remembered that, reasoning upon purely political grounds, we predicted more than six months ago that Pius the Ninth would probably be the last Pope of Rome. At that time the convulsions that have since, as it were, turned Europe upside down, were anticipated, as we believe, by no man alive. At that time, too, the outward conduct of the Pope left room for the charitable hypothesis that the man was a sincere enemy of abuse of every kind. We therefore put the alternative, that if Pius was honest, he would reform the abuses of the church, of which he was the head, as well as of the State, and in that way terminate the Papacy; but that if he was dishonest, and a mere imitator of his predecessors of the sixteenth century, he would find that he was three hundred years too late in renewing the game of the Borgias, and that the Pope and Papal sovereignty would fall together. This was a merely political prediction, and to this we adhere; for whoever shall conquer in the present strife, the temporal authority of the Pope is extinguished forever. If the Austrians prevail, as we trust they will, they will not be again guilty of the folly of re-establishing upon their weakest frontier that which has ever proved the disturbing power of Europe. If the French once more achieve the Protectorate of Italy, they, we may be sure, will use it as their predecessors used it forty or fifty years ago; in either case the Papal States will disappear—in the former, absorbed into the Lombardo-Venetian kingdom; in the latter, making part of the French kingdom of Italy.

"This is our political prediction.

"We are fully sensible how all the columns of a newspaper are suited to the treatment of sacred subjects—not less sensible of our own want of qualification for the task; but there is something so remarkable in the downfall of the Papacy, be it temporary, be it final (as we devoutly believe it to be), that we cannot withhold from our readers the striking fact, that a pious interpreter of Scripture prophecies, one hundred and forty-seven years ago, fixed the event as foretold in the Apocalypse, for this very year, one thousand eight hundred and forty-eight.

"The prediction will be found in a little tract, by the Rev. Robert Fleming, published in 1701, under the title of 'The Rise and Fall of the Papacy.' This little work, of which some editions have been lately printed at a cheap rate, is one of the most remarkable and interesting religious works that we have ever seen. It is written in a pure Saxon style, a clear method, and in a sober Christian spirit, as far as possible removed from enthusiasm. The book extracts from the Apocalypse, by reasoning almost strictly arithmetical, a prediction of the persecution of the French Protestants, in 1723—of the massacre of the Protestants at Thon, in 1724—of the movement against the Jesuits towards the close of the last century, and of the destruction of the French Monarchy at its end, placing the consummation of that destruction as to be effected before the year one thousand seven hundred and ninety-four—a prediction fulfilled to the letter by the murder of the King and Queen, in 1793. Using the same canon of interpretation, Mr. Fleming foretells the obscuration of the Papacy in the first years of the present century (the imprisonment of Pius VII., by Napoleon), and its final destruction for the present year 1848.

"Mr. Fleming died in 1716, before the fulfilment of any of the extracted predictions of which we have spoken, so as to exempt him from the class of seers who prophesy after the event. We strongly recommend his little book to all upon whom present events are making the impression which they ought to make; and we recommend it with more confidence, because though, contrary to our expectation, the reader may not recognize the justice of Mr. Fleming's conclusions, he must be delighted and edified by his Christian spirit."

Conference at Boston.

SECOND DAY—MORNING SESSION.

Prayer by Bro. I. R. GATES.

The Chair remarked, that the meeting the previous morning was one that would be long remembered by those who participated in it.—It was a refreshing season from the presence of the Lord. To listen to brethren from different parts of the great field, and hear of the cause in the several sections they represent, was truly refreshing. As one brother remarked, God was with us. Another season, of the same character, is offered us this morning. It is a matter of satisfaction, and of heart-felt gratitude to God, that I have the privilege of enjoying another annual Conference. During the past year, we have had times of darkness and trial; but yet they were fraught with interest to our hearts. Many have heretofore expressed themselves on this wise: "We hope to be kept alive to the spring of 1848, for we are satisfied that something will then occur to strengthen our faith, should the Lord not be revealed." Well, this spring has dawned, and it has brought light. We almost seem to walk by sight, instead of faith. We have events occurring before us of such a character, that we can take hold tangibly of God's word. For one, I feel strong in the Lord—in his holy word and promises, and rejoice in the blessed hope of that glorious day, which will soon dawn upon us in full glory.

Bro. I. R. GATES said: I rise to make a remark or two. I am glad that I am permitted, in the providence of God, to meet my brethren in this Conference. Since I have labored in this cause, I have, in common with my brethren, passed through many trying scenes. As has been remarked, I have often looked forward to 1848, and wondered what would be the result if the Lord did not come. I have asked myself, What will be the state of the Advent cause! Will the brethren be rent, and torn asunder, and scattered to the four winds? However, I was confident that the Lord would come prior to it,—my faith sustained me. And now we have come down to 1848; the last period of time to which we have looked with interest is in the past. And what is our condition? Has God left his people without a light to guide them? No. The events we expected previous to 1848 have burst all at once upon our view. This strife and convulsion among the nations of the old world serve to re-assure us that our hope is not in vain. These events have made me confident that we are on the verge of the day of God. I say again, I rejoice that I am permitted to meet in conference my brethren. I know that some oppose these meetings; but they have always done me good. We can go back to our fields of labor refreshed, and speak of the good feeling that prevailed among us, the union, the concert of action, &c. Others are thus encouraged. The reports of the several committees, and the doings of the Conference, as published, are always attended with good. What did the Albany Conference accomplish! It set things right. What have not our other Conferences done! And who expected to see such a representation of brethren as are here to-day? I have labored for several years so constantly, that I was admonished a short time since to desist, partially, by the appearance of disease in my throat, similar to that which now afflicts some of our brethren. But the Lord has measurably restored me, and I am determined, by the grace of God, to be faithful till the Lord comes.

Dr. SMITH said: I have been an Adventist since 1842. In that year the "Millerites" (as they are called) came into our section. Some of my brethren with whom I was then associated requested me to attend the meetings. At first I refused, but afterwards consented; and I was convinced by the first discourse that this doctrine was in accordance with the Bible. When asked by Bro. Robinson what I thought of the subject of the Advent, I told him I had no faith about it, and that I was prepared for it then, or at any time afterwards. I was then living in the full enjoyment of the religion of Jesus. I have not had a feeling of opposition to this doctrine from the beginning. After an examination, I became satisfied that it was true. And although there has been many a dark day since, and we have passed through many trials, yet the truth has always shone forth before my mind. In the place where I live, there are a few brethren and sisters that are looking for the Lord; they are brethren and sisters whom we can trust at all times. Within a few months past we have had some additions to our number. God has seen fit to bring some to a knowledge of the truth. We have not been distracted by the various things that have destroyed other churches through the land. We have been visited by men with their different messages; but yet, after feeding them and praying with them,

no harm has ever resulted from their efforts. Our beloved Bro. STINSON, who I believe is a man of God, and a giant in the cause of truth, is now laboring under indisposition—dyspepsia, in its worst character—so that his mind has become affected to such a degree, that he often expresses a belief that he is not called of God to preach his word. I want the brethren here to remember him in their prayers, that he may be restored. In regard to the measure proposed in the report passed before this Conference yesterday, I wish to say, that when you send men among us to preach, we want men of integrity, those that are true in heart; such we will sustain,—our hearts and purses are open. We want no others among us.

Bro. GRIGGS remarked: I am glad to have the privilege of being at this Conference. It is three years since I attended a meeting of this character. While Bro. GATES was speaking of some that were opposed to such gatherings, it brought to my mind the fact, that such are not opposed to conferences of somewhat a different character: that is, where there are not as many to attend, and where there is somewhat less business to transact. But if it is not wrong to meet in a small conference, I see not why it should be where a larger number come together. I am glad to see the union that here exists on the main principles of the gospel. I believe this cause is of God, and that he will be with us, and that this cause will live till Jesus comes, and through eternity. In regard to the resolution of yesterday, I would say, that there has been no one more fearful of measures being taken that might deny our faith, or infringe upon the rights of brethren, than myself. But with that report I have no fault to find,—it is just and right, and I feel to adopt it with all my heart. Let us be in a preparation for the coming of our Lord; and while signs are thickening about us, it should add a new impulse to our efforts. The cause in the region where I labor is in a good condition: the brethren are united in the bonds of peace and Christian fellowship.

Bro. I. H. SHIPMAN said: I come to this meeting a delegate from the church at Lisbon, N. H., and therefore when I speak my own mind, I speak the feelings of a great portion of the brethren in that place. There is a comparative state of prosperity existing among us, and we design to labor, constantly and unitedly, with the brethren in this Conference in carrying forward the plans here proposed. We feel gratified that we have been saved from the wreck to which many have been exposed. As regards the "Advent Herald," we believe it takes the straightforward course in reference to the great truths we in common advocate; and on these principles we are determined to act in concert.

Bro. HIMES remarked: As I have had a little encouragement to speak, if I am prudent, I feel as though I would be glad to say a few words. In a cause like this, when a man's heart speaks, it is difficult to control the channel of utterance. Since I have been relieved, in a great measure, from the excitement and business attendant on my former position, and thus laid aside much care, I have had a chance to reflect, and have been looking back upon our past movements. The past seems to me much like a dream, though there has been much reality about it. But after all, I do not know of any interest, civil, political, or ecclesiastical, like that of the Advent interest. And I have been raking up my mind again, as I have made it up on the same subject before, that I am determined to support, with all my power, the cause to the end. I hope that God, through the prayers of the brethren, and prudence on my part, will restore my health, so that I may engage anew in this cause. I feel that there is no other cause under heaven worthy of my support. Compared with others, it is like the blazing sun amid comets and stars. I am thankful for the harmony and union here manifested to-day. Although we do not all see alike, yet we may act alike in this common cause. The difficulty with those who cannot thus act, does not lie so much in the head as in the heart. Only give time, and there will be developments of human character. The friends of this cause will stand by it in its darkest hour, and God will stand by them. By keeping before the world the doctrine of the Lord's coming as an event at hand, we may expect opposition,—trials will come. Well, let them come,—they will only do us good. Let us stand fast in the Lord—in his truth—and let those that can act, act together, in an open and magnanimous manner. For one, I am willing to have my whole heart open; for there is nothing in this truth—which I love as my very being—that engenders pitiful or ignoble sentiments. If God shall once more give me the privilege, I shall labor in support of the old truths.—I have not a new notion in my head, and I here am

glad to pledge myself to stand with faithful brethren through gloom or glory. I have faith in God, who knows more than we do, and who loves this cause much better than we can, and there are loyal hearts throughout Christendom acting, in some measure, in sympathy with us, whom he will employ, and who will go far ahead of us, unless we act up to the light we have, and are faithful to God and his truth. We want a ministry among us that will not concoct or hatch up new notions, and spread them all through the land; but those who are filled with faith and the Holy Ghost, and are mighty in the Scripture, and who will preach the everlasting gospel. Shall we have such men? I have been long praying the Lord of the harvest to raise up and send forth such. But we will not despise the day of small things, nor will we reject a brother because he is not a Paul, nor an Apollos. And I would recommend, that our brethren take such by the hand, and help them after a godly sort. Let all these young men that feel themselves called to the ministry, go forward in this great work, and devote their whole heart to it. We sympathize with such,—we know their trials, and we desire to speak encouragingly to them. We do not propose to send them to Andover, or to any other theological institution; but this we wish to do, to set them on their feet, and let them study on their knees. I have already trespassed on my strength, but I would say, that I rejoice to see the encouraging aspect of things at this Conference.

Bro. PRATT said: My heart is in this cause; I believe it to be the cause of God—the last message to a dying world. We have passed through many trials from the commencement; but amidst them all, God has taken care of us, and will, I believe, till the end. He has set watchmen upon the walls, who will never hold their peace till the Lord comes, and till he establish and make Jerusalem a praise in the earth.—And I have often said, that should we hold our peace, God would raise up other men to carry forward this work. As I have been travelling through the land, I have found in almost every place a few brethren that are firm and unshaken in their faith; they have been tried, but their trials have been for their good. The signs which increase around us, have served to arouse and strengthen the faith of the brethren generally; but some have been discouraged by the distracted state of things that exists in some places.—There are many different views among us; but if we keep the Spirit of God, we shall love a brother none the less because we do not see alike. We are in an age of peril, and we need the aid of each other in the cause of our Master.

Bro. LENFEST said: I rejoice, my brethren, that I have another opportunity of meeting with you in this Conference—those of like precious faith. I believe in, and am contending for the same truths we have been contending for these several years past—truths that can never be refuted—and we ought to hoist our colors, and, as Father MILLER said, a few years since, let everybody know "who we are." We should come to the conclusion that if men walk disorderly, to deal with them according to Scripture rule. There are many who profess the Advent faith who lie, cheat, and take the name of God in vain; but I believe, brethren, that one that heartily believes in these truths can never sin thus; but there are some that come among us of this class, and the world point to them and say, "There goes one of the Millerites." Now if we would take the New Testament rule, and deal with such a man, we should throw off much reproach. I believe a Christian will show that he is one by his daily works. A Christian is not only pure in heart and practice, but he is a working-man, soul, body, and spirit: like PAUL, when he cannot live without laboring with his own hands, he does so, and preaches the gospel also. PAUL not only supported himself, but others, for a time, and preached the Gospel too. And if we cannot get along without, brethren, we ought to do the same. I am from Nova Scotia. The cause there is on the rise. We need more laborers—good and faithful men—in that field. Although we are shut out of the churches there, yet we are determined to hold meetings when we can. I believe the great day fast approaches.

Bro. HIMES said: I wish to say one word in regard to Bro. LENFEST. When we closed our labors last fall with the large Tent, he felt impelled to go on this mission, and sailed immediately for Halifax. He was furnished with means and books, and scattered them all over the world, by putting them on board vessels sailing from that port. While there, he received something, but not sufficient to meet his expenses. Money that has been sent to the office—and which I might have properly appropriated to other purposes—has been forwarded to him, in order that that mission might not suffer. Besides his own labors, he has expended of his means, in order to sustain himself while

there, \$40. He designs soon to return to this field of labor, and I hope brethren will remember him, and aid him and his mission.

Bro. L. HENSEY said: Bro. LITCH remarked in the commencement of this meeting, that there were many wonderful things now transpiring throughout the world; and I thought, what a lucky people we have been! In the passing of those dates at which we looked for the appearance of our Lord and Saviour, some occurrences have always been seen to strengthen our faith. So now, Bro. H. here gave a statement of the past history of the Advent movement, and expressed his opinion that we were living under the sound of the 7th trumpet, 6th vial, &c. He read the following extracts from several papers:—

The "Alliance and Visitor" says:—"The events of Europe have followed each other in quick and startling succession—the events of centuries have been crowded into a year—the amazing rapidity has astonished the human race—the hand of God should be recognized in these remarkable events."

The Boston "Traveller," edited by a minister, in an article headed, "The Shaking of the Nations," says:—

"These events are a fulfilment of prophecy uttered many hundred years ago: distinct enough to be understood by all who have lived to see them. They are so astounding, as to seem more like the visions of the night, than the sober realities of the day. There is not a throne that has not been shaken by the uprisings of the past few months. That the work of overturning, and overturning in the earth, of which the ancient prophets sang, has been commenced in very deed, it seems impossible to doubt."

Says the "Reflector":—

"We can hardly begin to measure the results of these great events in Europe. There never lived in the imagination of the most visionary, that these nations would be shaken to their centre with the notions of republicanism, and all, too, within the very short space of three months, and that without any premonitions of what was coming. It is indeed startling to pause and consider it. The Almighty appears to be driving asunder the nations, is causing the everlasting hills to be scattered, and the perpetual hills to bow—they seem to be on the verge of crumbling."

Bro. H. then exhorted the ministering brethren to comfort the household of faith with the nigh approach of our Lord and King.

Bro. HENRY said: I wish here to say something in regard to the distribution of tracts. This measure is one that I can heartily co-operate in. My views are, that the tracts now issued from the "Herald" office are unequalled, and might be instrumental in great good were they duly distributed. There ought to be funds raised to publish thousands of them, in both the German and English languages. He closed with remarks relating to the eagerness with which these tracts have been read by people where they were distributed.

The Chair stated that there was some business before the Conference this morning, which should now be attended to.

The committee appointed to nominate the committee proposed in the report passed yesterday, [published last week,] reported the following:—J. LITCH, Philadelphia; I. E. JONES, N. Y.; G. NEEDHAM, Albany; J. V. HIMES, Boston; T. SMITH, Eddington, Me.

Bro. HIMES remarked, that he did not now design to make any very definite statements respecting the present financial state of the "Herald" office; but he would say a few words. In regard to the "Advent Herald," he had never claimed even a proprietorship in it, but had acted merely as an agent. It was enlarged with a view to a more extended usefulness; and when its size was increased, I expected to sustain it by continued labor. But since I have been deterred from active labor, there is a difference in the finances of the paper. Since its enlargement, its weekly expenses, for the most part, have not been met. Besides this, there are influences abroad, which, for the selfish purposes of some, are used to pervert the Advent cause. Well, this must be so,—it cannot be helped. But I believe there are good men who are ready to render all the aid that is required. This spring I felt that there ought to be a new effort put forth for the spread of the Advent doctrine. What must be done? was the question. We must re-assert the old truths. Consequently, I set about publishing a new set of Charts, of which but a small number have been disposed of. Every one of these should at once see the light, instead of being rolled up on the shelf. There are ministering brethren who are poor, and unable to purchase them. Such should be provided with them. If fifty or more were disposed of, it would greatly relieve the office. Again, a large number of tracts are on hand; 100,000 of these should be distributed through the land. Now, the question is, Shall we enlarge the circulation of the "Herald"?—hang up those charts!—distribute those tracts, and other publications, and go about it with a hearty good will? I hope we shall be stirred up with a liberality of doing

and giving. A mere profession of friendship amounts to nothing; but a man's actions declare the state of his heart, and show whether he is devoted to this cause or not. If the "Herald" is worthy of support, let it be sustained; if not, let it cease to exist, as it was predicted it would be before last January. It is an easy matter to distract and destroy a cause; but not so easy to build one. Any man can destroy a watch; but every man cannot make one. Brethren, with all the help we can get, we can but just sustain ourselves. Tell us what you would have, and you shall have it. We have given in the "Herald" both sides of the various questions that have been agitated among us. This is not the case with all publications. To sustain the cause more efficiently, the subscription-list of the "Herald" should be enlarged.

Bro. T. SMITH said: I have helped, and been identified with, the Advent cause, and with the office at Boston, from the beginning. And I would say, that I will be one of one hundred, fifteen, ten, or five, to circulate these charts through the land.

Bro. HARLEY said: I have been with the Advent cause since '43. My interest has been with the "Herald" from the beginning. I do not consider that paper to be perfect; but I have, and still do, feel an interest in its prosperity, and shall continue to do what I can to sustain it. I cannot preach in one way—but I can in another—I will work, to obtain something to keep others preaching. I can say Amen to all that has been said and done at this Conference, so far.

Bro. HALE here read the resolution and report passed at the New York Conference, "calling for a plan for the purpose of increasing the purchase and distribution of the tracts and publications issued from the 'Herald' office."

It was then voted, that the privilege here be offered all to subscribe the amount, or give for the spread and diffusion of these publications.

[For amount received, see receipts of Tract Distribution and Mission Fund.]

Adjourned by benediction.

AFTERNOON SESSION.

Prayer by Bro. H. PLUMMER.

The Conference listened to a discourse from Bro. D. I. ROBINSON, on Church Order.

Bro. HIMES gave a statement of the foreign Missions. He said: Since the commencement of the West India Mission, under the labors of Brn. LIVINGSTON and MANSFIELD, we have received at the office of the "Advent Herald," from various sources, including donations from the office, and returns from Bro. MANSFIELD, in behalf of the Mission, \$441 20.

We have forwarded, in aid of this Mission, in books and money, \$473 84; leaving a balance due the office of \$32 64, which amount Bro. MANSFIELD has in his hands in books, which he will return to the office, and thus balance the account.

[NOTE.—The books have since been returned, and the account balanced.]

Since the commencement of the English Mission in May, 1846, when Brn. BROWN HUTCHINSON, and myself, visited there, we have received donations from various sources, including donations from the "Herald" office, of \$2014 20.

We have expended \$2366 84, or \$352 64 more than has been received.

Last year, for the purpose of raising \$5000 in further prosecution of the Mission in Europe, we pledged \$500 towards that sum. That measure was not responded to, the money was not raised, and the project was abandoned. I have, however, appropriated \$100 towards the English Mission, which leaves only \$214 64 due the office.

There was due from the Western Mission, last anniversary, under the charge of Bro. M. CHANDLER, \$135 00.

Since then, we have received for that object, \$42 72—leaving now due the office from that Mission, \$92 28.

We have received in behalf of the Nova Scotia Mission, since Bro. LENFEST took charge of it in '47, the sum of \$107 95, and expended therefor \$159 36—an excess of expenditure over receipt of \$51 41.

We have received the past year, for the distribution of publications generally, \$98 25, and expended \$334 23, leaving due us on that account, \$235 98—making a total of expenditures above receipts the past year, and now due the office, of \$594 31.

In addition to this, I wish to cancel some obligations of Bro. LITCH, to enable him to go into the field unembarrassed, which, added to the foregoing, will make upwards of \$900, which I propose to give the cause, and do so by cancelling these dues, and balancing all these accounts.

Bro. MANSFIELD gave the following statement concerning his West India Mission:—It is a pleasure to me to meet my brethren and sisters in this Confer-

ence, and unite with them in expressions of our views and feelings in this cause. There is no way by which interest is secured in any cause more effectually, than by convening for mutual communication of our feelings, sentiments, and experience. I will, therefore, briefly give some account of my own experience in the missionary labors which have occupied me during the two years past.

The mission to the West Indies was undertaken at the suggestion of Bro. LIVINGSTON, who had resided in those islands. After much prayer for Divine guidance, I was satisfied that it was duty to go. I made up my mind to severe self-denial and many trials, some of which I have encountered. Upon announcing my intention, many brethren contributed to the cause. Some may be here to-day who have aided in this work. I need not thank them for it as done to me personally;—they have, I trust, "done it unto the Lord," and will receive reward from him. We were delayed for some weeks beyond the time fixed for sailing, and visited this city, and others, but more chiefly in New York, where our brethren manifested much interest and a commendable zeal in the mission, to which they have contributed liberally. God overruled our delay for good.

Upon reaching the West Indies, we were not able to procure any place of worship belonging to the churches, nor even the Court House. We therefore preached in the open air, under the shade of some log-wood trees. The people had heard us called "false prophets," and were evidently surprised when they heard us preach the scriptural doctrine of Christ's coming, and insist upon the holy precepts of morality enforced by it. Prejudice was removed, and we received many warm congratulations. The way was soon opened for preaching in the hall of the "Mechanic's Institution," where I preached for a number of months to large and attentive audiences; and those who had listened to the ordinary preaching of the word without being affected, were awakened by the solemn truth of the Lord's speedy coming, and were converted to God. The ministry opposed, particularly the Wesleyan, whom I regard as the most profound bigots of the age, which fact was evidenced by their gross intolerance and misrepresentations. I was falsely accused of such sentiments as would fix upon me the most palpable heresy. At length, being deprived of the hall of the "Mechanic's Institution," I concluded to visit Montserrat, where I spent about a month. Some persons were interested, and we received kind attentions from several worthy inhabitants. One intelligent lady received the Advent doctrine, and her communications, which I have often desired to submit to the readers of the "Herald," have been very interesting indeed. Upon our return to Antigua, we hired a place, and prosecuted our work. Our Bible-classes and conference meetings were very interesting, and we enjoyed some very precious seasons. Our books and papers were widely circulated through the island of Antigua, gratuitously and otherwise, and to some extent, to other islands. A system of colportage secured the very general dissemination of truth through the agricultural districts. I had much desired to go to Barbadoes, but funds would not permit, and I became satisfied that it was duty to return to my native land, on account of the circumscribed field of my labors in Antigua, and the consideration, that the same amount of expenditure in this land, would exert a wider influence, even in unoccupied and new fields. My throat also became somewhat affected, and I was prevented from preaching as much as usual for a time before I left. It was painful parting from our brethren there: we left them amid many tears, and with much sorrow of heart. Pray for the saints in Antigua, and other islands, that while destitute of an under-shepherd, they may have the supervision of the "great Shepherd of the sheep," and be kept until He comes in glory.

On our return to the United States, we visited several other islands, and distributed books and papers to some extent in Nevis, St. Kitts, St. Bartholomew, and the Turks islands. At St. Kitts, by the request of Bro. WESTERLEY, of the Moravian church, we preached to his congregation of twelve or fifteen hundred people. He is interested in the Second Advent doctrine, and looks for the personal reign. I left papers with him for circulation, and he obtained several of our books. I trust the influence of the truth will be felt there. I do not regret having engaged in the West India mission. Souls have been converted and blessed, and I hope to meet the brethren and sisters of the West Indies very soon in God's kingdom.—They will meet together for edification in love, and there are some of the elder brethren who will take a general lead in the meetings of conference and prayer.

The amounts received to sustain this mission, from its commencement, are—From the United States,

\$529 96; in Antigua, \$418 56; books and papers distributed gratis, \$128 00; making the amount disbursed, \$1067 52. This is exclusive of contributions, in various ways, by our Antigua friends, who manifested a truly liberal and Christian interest in the work of sustaining the gospel. May God reward them, and all who have kindly aided the mission.

Bro. NEEDHAM read before the Conference a letter from the church gathered under Bro. MANSFIELD's labors in the West India islands, which was voted to be published:

DEAR BRO. MANSFIELD:—As the time of your departure from this island draws nigh, we are desirous of manifesting our united views in reference to your sojourn among us. From the period of your first arrival, to the moment of your departure, we have witnessed in you the spirit and conduct of a true believer, an humble, devoted, and an intelligent ambassador of our Saviour Jesus Christ; uncompromising and indefatigable in the discharge of the duties devolving upon you, looking unto him alone who has promised eternal life unto those that watch for his appearing, and remain faithful unto the end.

Upon your first arrival, a great many persons flocked to hear you expound the prophecies in reference to the Second Advent. You called on sinners to repent and believe; many worthy persons were greatly benefited and instructed in things they never before thought of, and were stirred up to be more diligent, lest in a moment when they thought not, the Son of man would come. Others have confessed that they were in the hedges and ditches, in the mire and clay, and in the broad way that leadeth to destruction; they came as mockers and scoffers, not only of you, but of the word of God; but they have been put in the right way. The gospel trumpet was not sounded in vain,—it did not give an uncertain sound, and, like a two-edged sword, it reached the heart. Conviction, repentance, and a new life were evident, and those are walking humbly and righteously, watching for the second coming of Christ. They have solemnly declared, and hereby testify, their hope, through your instrumentality, and blessed be God that we are living witnesses of your faithfulness, and that by your preaching none have gone "mad," as was predicted, but are in their right mind, giving glory to God. Such success alarmed some of the pastors of the people, and there was a great hue and cry; much effort was used for restraining them from going to hear you, and, alas! many, for various reasons peculiar to their long accustomed places of worship, left off attending, while they highly esteem you for your Christian virtues.

We deeply regret the general hostility against your doctrine, emanating from the opposite views of the spiritual reign and the world's conversion, and which have prevented the benefit that might have arisen from the circulation of your books. Nevertheless, with all these difficulties, you have stood your ground, and we hope you will reap your reward.

We desire, unitedly and fervently, to offer our prayers for your future welfare, and eternal happiness. With gratitude to Almighty God for the benefits received by our association. We wish Mrs. Mansfield and yourself all the temporal and spiritual blessings of this life, and eternal life hereafter. And while we bear in mind the recollection of you with kind affection, and your sincere desire to do good to the souls of mankind, and deeply sympathize with you in all your griefs and tribulation; though we are to part here, yet, through our Redeemer, we hope to meet soon, to part no more. May the blessing of the Lord rest upon you. In love, farewell. Amen. (In behalf of the church.)

WM. WILLIAMS, }
J. B. SCOTLAND, } Com.
JAMES THRON, }

Antigua, City of St. John, April 10th, '48.

Bro. NEEDHAM offered the following resolutions, which were adopted:—

Resolved, That this Conference, having listened to the financial reports of the English, West Indian, Nova Scotia, and Home Missions, hereby express its entire satisfaction in the management of the same.

Resolved, That, having listened to the report of Bro. L. D. Mansfield, of the success of his mission, and of the dealings of God with him, while in the West Indies, and His blessing on his labors, feel bound to render thanks to God for the same; and express our conviction, that our brother has labored faithfully and efficiently in the cause of our common Master.

Bro. HUTCHINSON presented the following resolution, which was adopted:—

Resolved, That Bro. Robinson be requested to write out his discourse on the Order of the Church, to be reported in the "Advent Herald."

Bro. ROBINSON offered the following, which were also adopted:—

Resolved, That, by the blessing of God, we raise \$5000 the ensuing year to sustain and extend our missionary labors; and that all our ministers be requested to raise collections in the churches, and our brethren asked to give liberally, and forward by the preachers to the Mission Committee their several donations, as the Lord hath prospered them; that in this greatly favorable time may be improved to impress the public mind with the evidence of our Lord being at hand.

Resolved, That a committee be appointed to receive and appropriate the monies which may be raised for missionary purposes this year.

Bro. HIMES stated that Bro. LITCH would preach in the evening on the present aspect of the European nations.

Adjourned by benediction.—(To be continued.)

Correspondence.

Atheism and Christianity Contrasted.

BY MRS. A. C. JUDSON.

PART FIRST.

"No God!" the Atheist cries. O! hear that voice,
While earth is all unfolding to his view,
Mountain and valley, forest, field, and stream,
Arrayed in beauty, bright with varied charms.
Here, tender shrubs, and trees, with branches wide,
Casting a pensile shade; there, towering rocks,
And leaping rills, and waters cover'd o'er
With sparkling gems of light. The verdant bank,
The velvet lawn—and flowers, pure, lovely flowers,
With tints so varied, delicate, and bright,
And richly blended—tints, no painter's art
Could ever reach. Here, from the ocean's depth,
Most beauteous pearls appear; and precious stones
From earth's recess, all dazzling to the sight.
There, feather'd tribes in brilliant plumage clad,
Filling the woods with gaiety and life.
The magic world of insects, unsurpass'd
In glowing colors, and unnumbered charms;
Yet these, a greater part, revealed alone
By microscopic aid—Yea, living things
Of endless kind, through ocean, earth, and air,
All strangely linked in one harmonious chain!—
These are before him—and a thousand more
Bright scenes and wonders, language fails to tell;
Yet hear the words his daring lips proclaim—
"There is no God!"

He looks upon himself—
Link most exalted in the living chain;
Machinery so complex, that life is spent,
And yet in vain, to comprehend it all.
The stately form, with grace and vigor crowned,
Its numerous chords so perfectly attuned;
Thought—boundless, unconfined—that ranges far
Throughout the universe. Untiring still,
Though ever on the wing. Powers, nobly free
To will, devise, and sway—A quenchless thirst
For immortality.—Yet he discerns
No image there—No God shines out from these!
He lifts his eye to those bright scenes above;
The glorious sun, the milder, gentle moon,
And hosts of stars, revolving in their spheres
With harmony sublime. The radiant bow,
And meteor's flame, and fields of dazzling light;
Mysterious scenes, proud reason ne'er unfolds—
But no deep sense of power and skill divine,
Pervades the soul: no reverential awe,
Or admiration of a great design;
All, all to him are but unmeaning specks,
By chance enkindled, to be blotted out
As chance directs: it may be in an hour.
Aye, with the lightning's speed, convulsion seize
The universe entire; worlds clash with worlds,
Systems on systems fall, till one dense mass
Of awful ruin fills ethereal space!
'Tis thus he stands. No everlasting arm
Appears beneath the ponderous wheel of wheels,
And he, for aught his wisdom can discern,
May be in one brief instant changed to nought.

The tempest rages—vivid lightnings flash
From out the angry cloud—loud thunders roar—
Winds boisterous sweep earth's mightiest things like
The ocean heaves its billows mountain-high, [straws;
Tossing the freighted vessel, as a breeze
Of summer sports with leaf, or downy seed;
And man's proud works are shiver'd—swept away.
Still, 'mid the war of fearful elements,
The Atheist madly cries, "No God! no God!"

He lists to pleasing strains. The murmuring brook,
The whispering breeze, the insects gentle hum,
And notes of birds, and melodies untold;
Morn's wakening carol—eve's most soothing strain;
But heavenly voices these are not to him;
They touch no chords of love and gratitude,
That echo forth a deeper note of praise.
The voice of Nature may enchant his ear,
But reaches not his soul. Aye, he may gaze
Upon the gilded leaves and beauteous dress
Of her majestic volume; but 'tis closed!
Amid the glories of the universe
He stands unmoved. No mighty spirit breathes
Throughout the whole. No secret spirit is there;
Without a God, 'tis soulless—lifeless—all.

Oh! where is joy, where peace, and hope for him?
And what can he impart to blunt the edge
Of life's unnumber'd woes? Behold him now
Amid those sad'ning scenes, where wounded hearts
Sigh for relief, and led by social ties,
To fellow-man breathe forth their suppliant moans—
'Who will befriend us?' comes in mournful tone
From the lone widow and the fatherless:
'Our only staff is gone. We laid him low
In the cold sepulchre! Whom shall we trust!
Where look for comfort in this bitter hour?'
'Ah! trust to chance!' the Atheist replies,—
And deeper sighs resound upon his ear.
They who have drank at earth's polluted streams
'Till sick at heart,—who thirst for purer joy,
With earnestness exclaim, "O, guide our steps
To some true fount!" He points them downward still,
To those same streams, and bids them quench their
He tells the mariner, when tempest-tost [thirst.
Upon the boundless deep, 'tis chance controls
The winds and waves. The captive in his chains,
Must weep and die alone: he cannot throw
Into the dismal cell one glimmering ray.
Yea, his own head must bear life's piercing storms
Without a covert.—No bright bow appears
To illumine the sable cloud. Cheerless and lone
He gropes his way, like some poor wanderer, cast
On foreign shores, without a chart or guide.
And in that final hour, when Death's cold hand
Is fastened on the heart, the purple tide

Ceases to flow, and gathering damps suffuse
The pale, unearthly brow;—all, all is dark;
Life's fairest hues are gone, and not a star
Gleams from the dreary canopy of night:
Ah! wretched one—*he dies without a God!*

PART SECOND.

Turn now thine eye, and trace the Christian's path.
Amid life's chequered scenes, its joys and woes,
Mark well his footsteps—listen to his voice,
And then decide wherein true wisdom lies.
At morn behold him—pure and hallowed more!
When glows the landscape with reviving light,
And living nature starts from her repose
All fresh and joyous. See, he walks abroad,
To catch the flame its matchless charms inspire:
Flowers send forth richer fragrance.—Hill and vale,
In all their gay luxuriance, more fair,
More brightly verdant seem; while pearly drops,
Like beauteous coronets, adorn each leaf,
And bud, and blade, and every mossy tuft.
With heartfelt joy and gratitude, he sees
These new memorials of a Maker's love,
And seems to catch the smile that nature wears.
He hears the forest warblers pouring out
Their untainted melody, and joins with voice,
And overflowing heart. List to his song:

Father! who art in heaven above,
All glorious, full of truth and love;
O listen, while with joy I raise
My heart and voice in notes of praise.

'Twas Thou who gav'st refreshing sleep,
Bade angel hosts their vigils keep;
Thou mad'st the glorious sun arise,
And bring new beauties to these eyes.

Yea, Thine own hand hath spread this scene,
Bright, sparkling gems on robes of green;
Thou gav'st the bird its thrilling voice,
And morn's outgoings mad'st rejoice.

To Thee, Almighty God! to Thee
I lift the heart, and bend the knee;
With joy an early offering bring,
My Father! Friend—Eternal King!

In noontide's fervid glow—at hour of eve,
When darkness veils the earth, and silence reigns;
List to his solemn prayer—his grateful lays:
God is the first and last in all his thoughts,
And fills his vision wheresoe'er he roves.

When fearful tempests rage, and lightnings gleam
In all their terror from the dismal sky;
When the fierce whirlwind prostrates in its might
Majestic oaks, and mingles in the air
White'er adorned the lovely rural scene;
When groaning earth gives way beneath the tread,
And lofty mountains send out flames of fire;—
A God! a God! the Christian loud proclaims;
Behold in these the tokens of his power!
He gives command, and elements obey;
'Tis His almighty arm the lightning wields,
And rolls loud thunder through the vault of heaven.
Earth trembles at His look, and mountains burn,
Enkindled by His breath. A God of might
Made and controls this wide-spread universe.

Those worlds unnumber'd in the boundless sky,
Yon radiant orb, that warms and cheers them all,
The beauteous azure of the firmament—
Earth's verdant carpet, and its varied hues,
So pleasingly adapted to the eye;—
The graceful flow' ret, and its sweet perfume;
Delicious fruits, and grain—refreshing springs—
The cavern's treasures, and the sea's vast store—
Beast, bird, and insect: man's most noble form,
With all its wonderful machinery,—
And every bounteous source of joy on earth,
Are proofs to him of love and skill divine.
And in them all he reads most solemn truth.
Nature is full of meaning to his soul;
A "still small voice" is borne in every breeze,
And glowing lines are traced on every leaf.
Day unto day gives speech—night unto night;
Moons as they wax and wane—years as they roll,
Fresh stores of knowledge bring. A quenchless fount
Is ever opened to his thirsty mind.
And he hath still another book, more blest
Than that of nature, though in harmony;
Displaying all the attributes divine;
Yea, every page is stamped with Deity.
He reads, and hope is kindled in his breast;
A glorious hope of everlasting life,
Of bliss extatic in a world to come.
The vista of futurity is cleared
From mists and darkness, as the mountain-side,
When day pours forth its warm refulgent beams.
'Tis there he finds a wondrous plan revealed,
By which the guilty may obtain reprieve,
And rise to seats of honor with the King!
A plan all radiant with love divine;
Mercy and truth commingling, like the hues
In one soft ray of light. Good-will and peace
Proclaiming loud to fallen, ruined man.

'Tis there he gathers balm for every woe,
Courage in danger, strength in time of need;
When strongest ties are severed at a stroke,
And earthly hopes by sorrow's blast are strown;
See what triumphant smiles beam bright through tears!
Hear him exclaim, "My Father holds the rod,
And though he slay me, I will trust him still."

Amid his fellow-men, behold him now—
Consoling, aiding, guiding them to bliss.
In them he sees the image of his God,
Though fearfully debased, and marred by sin;
Souls that will soon in perfect glory shine,
Or sink, like wandering stars, to endless night!
In their behalf his warmest prayers ascend,
And heartfelt pity prompts the falling tear.
See him in that low dwelling, where Disease
And cruel Poverty have joined to bring

Its inmates to the depths of wretchedness.
With tender hand, and marks of love sincere,
He bears them needed aid; and scruples not
To stay awhile where aught but comfort dwells,
That he may throw upon their dark'ning minds
A ray of light,—point them to joys on high,
And urge them to accept the Bread of Life.
He stands beside the sufferer, and imparts
Sweet consolation: "weeps with those who weep."
And smooths the dying pillow, while he breathes
Into the mourner's ear this soothing strain:

O, let those tears be dry,
There's joy in store for thee;
Lift to yon heaven thine eye—
That bow of promise see!
Behold, a Being great in power
Is near thee in this trying hour.

An ear is bent to hear
Thine inmost, secret sigh;
The falling of each tear
Is watched with tender eye:
While love, compassionate and free,
A heart-overflowing gives to thee.

He knows full well the grief
That weighs thy spirit down,
And offers sweet relief—
A never-fading crown
Is thine, if thou wilt own his care,
And seek his grace in humble prayer.

Look upward: He who made
Those glittering gems of night;
Whose voice majestic bade
Dark chaos turn to light:
Shines now upon thy dreary way,
And bids the darkness turn to day.

He caused the gushing rill
In purity to flow
From yonder lofty hill,
To cheer the vale below;
And now a fount has op'd for thee,
With streams of healing, fresh and free.

Then let those tears be dry,
And all thy mourning cease;
Though storms may rage on high,
A voice is whispering—"Peace!"
That heavenly voice with joy attend—
O! rest in Him, the mourner's friend.

And watch him now as he descends the vale,
Where all is terror to the guilty mind;
Life's steady glow is changed to flickering gleams,
And earthly scenes seem wrapt in twilight's shade:
But Faith's pure light with growing lustre burns,
And heavenly visions rise upon the view.
His mortal vigor fails, and Friendship's arm
Is vainly proffered: yet the inward man
Mounts as on eagle's wings, and He whose hand
Measures the circuit of a thousand spheres,
With rod and staff is near to guide him through.
He fears no evil.

Mark what holy joy
Irradiates his features! How sublime
The heavenly calm that sits unruffled there!
And hear that gentle voice—'e'en now he seems
To join the choral anthem of the skies.

As fade the stars when morning rays appear,—
As sunbeams sink beneath the western sky,
Leaving a hallow'd glory all around;
So fades his spirit—THUS THE CHRISTIAN DIES!

Letter from Bro. John Porter.

DEAR BRO. HIMES:—I am pleased to see by the
"Herald" that I am not the only friend you have
among those who are sometimes called the "uncon-
scious folks." Though we are not able to see how a
man can be dead and alive at the same time, yet we
can see enough to enable us to review with pleasure
your footsteps across a field, where but few could have
run so fast, and so far. And now, if you are com-
pelled to sit down where you have stood up,—to walk
where you have run, and to be silent where your voice
has met with a full response from thousands, the Lord
will give you patience to endure to the end, and He
will soon come,—O, yes.

At the earnest solicitation of a number of my
brethren, I beg leave to notice a communication in
the "Herald" of April 15th, dated Perry's Mills,
N. Y., containing a most pitiful description of "poor
bleeding Zion" in the eastern townships of Canada,
&c. Had this report of "poor bleeding Zion"
been preceded, or even accompanied, by an humble,
honest confession on the part of the writer of that re-
port, many of us in these townships would have re-
joiced with all our soul. For verily I know of no
"Zion" in these townships "bleeding" on account
of the things he mentions, except in the very places
where he, and one or two more preachers of like
faith, have rendezvoused for two or three years past.
In Stanbridge, where they have spent most of their
labor, "Zion" has ceased to "bleed," having been
burned up some time since with the fires of fanatic-
ism and delusion. The two neighboring towns, viz.,
Dunham and Farnham, were less moved, the breth-
ren there being better underpinned with the stone and
lime of truth.

Now let me ask a few questions: Whom did we
hear of striking the first blow for "division," and de-
clared himself, after the Perry'sville camp-meeting, a
"second come-outer?" Who raised the "hue and
cry" against eating swine's flesh, asserting that if
any of it was found in us when the Lord comes, we
could not go into the kingdom? Was it not the
writer of the letter in question? And such was the
unity following in the train of such teachers and
teaching, that when a brother who was in the habit
of eating pork, entered one of these Jewish dwell-
ings, the cry was raised by the inmates, "Drive out
the hog." Who taught the brethren in Stanbridge

to pray, "Take away the form, and send down the
power, Lord?" It is well known who fostered these
awful abuses. And "division" followed in the wake
of this prayer—all who could not see the "blue,
white," or "yellow power," or "glory," filling the
room, were "backslidden," or "denied the power,"
and so were cut off. And some who were once
brethren and sisters in Stanbridge, have now a prac-
tical understanding of "take away the form, Lord."
The musty old "form" of secret and social prayer
is removed. And that old, pharisaical custom of as-
sembling themselves together, they "swing clear of;"
and they will tell you they do not need it. The *for-
mality* of marriage, and every man having his own
wife, is now comfortably dispensed with; fami-
lies broken up, and the tenth commandment in the
decalogue disregarded. All this, and much more, has
sprung up under the teaching of those to whom I
have referred. I ask again, What preacher, or
preachers, in all these townships, have rendered
themselves so famous as the writer of that letter, and
his colleagues, in giving an unbounded latitude to the
unbridled whims of the poor, ignorant, deluded fan-
atic? Dreams, visions, burdens, messages, revela-
tions, and even trances, losing strength, falling down,
and struggling, with a large train of pretended gifts
of the spirit, have in these men, till lately, met with
a hearty response. Every brother who did not run
with them, and did not pronounce these things the
"great power of God, committed the sin against the
Holy Ghost," or was "no better than the old
churches." The old scripture axiom holds good,
"Whatsoever a man soweth that shall he also reap."
And if these laborers have sown in Stanbridge, (and
that was their "head-quarters,") or elsewhere, the
seeds of a crop that has grown higher than their own
heads, and have good reason now to be both scared
and ashamed of the fruit, many sound heads and
good hearts in these townships are not surprised to
hear some of them now call for the assistance of "all
the true Advent laborers in this time of peril," to
help to cut it down. It is thought, however, that such
a call should have been prefaced by a penitent ac-
knowledge of the above sober facts, instead of
trying to put the blame upon a few misguided crea-
tures (whom in my soul I both love and pity) that are
now only acting out the principles taught them, but
whose ruin, to all appearance, is sure.

The writer of the above mentioned letter says,
"I have travelled through the eastern townships of
Canada . . . this last winter, and it has made me sick
to see the errors and delusions that are prevailing
among the Advent believers!" Ah, brother, when
the fox turns preacher, it is high time for the geese
to look out. A number of my brethren in these very
townships wish that you and some others had taken
this fit of sickness some two or three years since,
and Stanbridge would have remained till this day.

I expect shortly to greet Bro. Himes and Litch
on their arrival in these townships, the seat of "poor
bleeding Zion;" but I would stake all the reputation
left me, that they do not find in Canada, either in
point of variety or abundance, all these plants said to
be there, viz., "error," "delusion," "division," and
"false teachers," except in the hot-bed in Stanbridge;
and if partially in other places, it has been fostered
more or less under the same hands.

I have never been a fanatic, unless in this one thing,
that I hung on to a "shut door" longer than most of
my brethren who embraced that view, till I saw that
the mystery of God could not be finished till the
seventh trumpet had sounded, and upon the first note
of which the Lord comes; therefore, as the Lord had
not come, the seventh trumpet had not sounded, and
so the mystery of God (or taking a people for him-
self out of the Gentiles—Eph. 3d) could not be fin-
ished. I came out and openly confessed my fault,
and no noble-minded brother has ever yet chided me
for my error. And I will engage that Bro. D. and
others will meet no worse fare if they go and do
likewise.

I am, dear brother, your very sincere well-wisher,
waiting for the kingdom of God, now just at hand.
Waterloo (C. E.), May 27th, 1848.

A WORD FROM AN AGED MOTHER IN ISRAEL.—
Dear Bro. Himes:—I am a reader of the "Herald,"
and it is food for my soul. Go on, brother, with
the work: "preach the word; be instant in season, out
of season; reprove, rebuke, exhort with all long-suf-
fering and doctrine. For the time is come when they
will not endure sound doctrine." The people want
to hear peace and safety preachers, and scoffers are
come, walking after their own lusts, and saying,
"Where is the promise of his coming?" But the Lord
knoweth them that are his. Let us be patient, breth-
ren, for the coming of the Lord draweth nigh; for
we are looking for a city which hath foundations,
whose builder and maker is God. Let us draw near
with a true heart, in full assurance of faith. Let us
hold fast the profession of our faith without wavering,
for he is faithful that promised. Let us not be sloth-
ful, but followers of them who, through faith and
patience, inherit the promises. Let us therefore fear,
lest a promise being left us of entering into his rest,
any of us should come short of it. Let us labor,
therefore, to enter into that rest. We are the chil-
dren of light, and of the day: we are not of night,
nor of darkness. Let us watch and pray. We have
also a more sure word of prophecy, wherunto we do
well that we take heed, as unto a light that shineth
in a dark place, until the day dawn, and the day-star
arise in our hearts. Let us not love the world, nei-
ther the things that are in the world; if any man
love the world, the love of the Father is not in him.
Let brotherly love continue. Seeing that all these
things shall be dissolved, and we are looking for and
hasting unto the coming of the day of God, let us be
found in peace.
HANNAH S. PERRY.

South Natick (Mass.), March, 1848.



"WE HAVE NOT FOLLOWED ORDINARY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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The Wants of the World.

Thanks to the Lord, who shoulders the State,
Else would it crush our souls with its weight:
Hundreds of thousands starving for bread,
Hosts in the battles, dying and dead,
Billions of men "beast-slavery's" rod,
Hundreds of millions having no God!
Sunk to the lowest grade,
See how they need our aid,
Full, full, of earthly woe,
Sinking to hell below.

Look on all sides! the earth is a sea;
Nations are in it sporting with dice,
Thousands drown hourly, hell gets the prize,
Ghosts stain our ears, dread sights fill our eyes,
Dead is that soul unmoved by all dices,
False is that soul himself who would please,
Seeking for worldly joys,
Grasping for vainest toys,
Sundering his trust and care,
Laying his treasures rare.
O, may the Bride awake from her sleep!
Flee from her ease and opiate sleep,
Doff her gay dress, her jewels and curls,
Doff a "meek spirit"—flee from pearls,
Travel in birth for undying souls,
Teach the dark ones from counter to pole.
Then will the church be blest,
Till is the Christian's rest,
Labor makes his joy complete,
Leisure will his joys defeat.

Soon will the time for rescue be o'er,
Nations, like seas, with tumults now roar,
The prophets of God, and signs in the sky,
Show that the time of terror is nigh,
Sudden in coming, dreadful in fire,
Burning the earth and sinners with fire.
While, then, the moment is last,
O, let us labor fast,
So we at the harvest gather home,
Ere the dreadful storm shall come.

ADRIAN MERRILL.

"The government shall be upon his shoulders."—Isa. 9:6.

The Frogs of the Apocalypse.

[The influences symbolized by the three unclean spirits, brought to view in Rev. 14, has been the cause of much speculation. As truth can be elicited only by comparing the views of different writers, we have thought that the following extracts from ELLIOTT'S *Horæ Apocalypticæ*, would be interesting to the majority of our readers.]

"And I saw come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet, three unclean spirits like frogs: for they are spirits of devils, working miracles, which go forth to the kings of the whole world, to seduce them to the war of the great day of God Almighty."—Rev. 14:11.

By this very remarkable symbol, which I think it may be well to consider first in this chapter, there seems evidently intended some most extraordinarily rapid, wide-spread, and influential diffusion, throughout the whole Roman, or perhaps rather the whole habitable world, of three several unclean, or unholy principles, suited in character to the Dragon, Beast, and False Prophet, from whom respectively they appeared to emanate: but all alike directed and speeded on their course by spirits of hell; and all alike, in respect of the earthly agencies employed to propagate them, resembling frogs, the well-known type of vain, loquacious talkers and agitators, deluding and seducing the minds of men.—Now by the

* πνεύματα δαίμονιον ποικίλου σαρμῶν.
† So Scholz and Tregelles; reading simply βασιλεῖς τῶν οὐρανῶν ὅλης.
‡ ἐκ τοῦ πύθμονος. The idea of continuity may attach to this word πύθμονος, or its literal English rendering, war; which does not to the word battle, given in our authorized translation.

¶ This is well illustrated both by what St. John says of lying spirits, that had gone forth in his day; the reference being to certain antichristian and false theological doctrines and principles of the time, of which earthly teachers were the visible propagators, but evil spirits the real ones: and by the vision of Michael, in which it appeared that a lying spirit had gone forth, and spoken by the mouth of the lying prophets of King Ahab, to draw him to the battle of Ramoth Gilead. See 1 John 4:1, &c., and 1 Kings 22.

|| Daubuz cites the two following references to the symbol from ancient writers, in illustration: 1st. Cicero ad Attic. xv. 15, saying *Roma reprobata*, of certain vain prating demagogues of the day: 2. Artemidorus ii. 15, who expounds the figure thus: Βασταρὶς δὲ αὐτῶν ῥήματα καὶ βασιλοῦχος προσημειωνοῖται. "Frogs signify impostors and flatterers."

Dragon we know to have been meant (for the Angel tells us so) that old Serpent the Devil; in earlier days enthroned (in place of the heavenly rightful monarch) in the Paganism of ancient Rome: and thus, in a vision picturing it as at the opening of the fourth century, represented with the covering skin, characteristic of that Pagan Empire, of a seven-headed ten-horned Dragon: of which covering however, from after the time when he delivered up his seven-hilled throne and power to the Beast, we may probably suppose him to have appeared divested. Again, by the Beast, or rather (according to the Angel's definition of the thing intended in his description) the Beast's eighth ruling head, we saw, on I think irrefragable evidence, that the Popes of Rome were meant, from and after the time of their occupying the Dragon's throne and empire in Western Christendom:—and, once more, by the two-horned lamblike Beast, or False Prophet, the apostate Hierarchy and Clergy of the Patriarchate of Western Europe, from and after the time of its subjection and official attachment to the Romish Popedom.

—What then (if this be correct) the three spirits, or principles, that may be considered most fitly characteristic of these three several actors on the scene;—I mean the Devil abstractedly, the Papal Antichrist of Rome, and the Clerical corporate Body of the apostate Romish Church? To myself, with reference to the two first, the answer seems simple and obvious:—viz., that the one from the Dragon's mouth is the principle of infidelity, and with its proper accompaniments of blasphemy and proud rebelliousness of spirit against rightful authority, alike divine and human; "By which sin fell the angels:"—and the one from the Beast the pure direct principle of Popery, based on its fundamental antichristian dogma of the Roman Pope's being Christ's Vicegerent on earth. Nor again can I hesitate as to the third spirit intended. For, although at first sight there might seem some difficulty in assigning to it a sufficiently distinct character from the second, seeing that the two-horned Beast was before described as very much the organ, agent, and instrument, as well as chief supporter of the Beast, its principal, yet I think that the new name now given to this agent on the prophetic scene itself suggests clearly enough the solution of the difficulty. For "the False Prophet" is the generic appellation of an apostate Priesthood in the professing Church; and of an apostate Priesthood, what the most characteristic spirit but that of priestcraft? A spirit this which is distinct from and independent of that of Popery, though naturally its ally. Its essential acting in any Priesthood is traced in their exalting themselves and the church of their ministrations,—with its rites, sacraments, authority, dogmas, and traditions,—to the disparagement and even supersession of Christ's own word, work, and Spirit, in the things of salvation. It was thus in effect that it acted in the fourth and fifth centuries, long before its organization under the particular form of the two-horned lamb-like Beast of Apoc. 13. But it thereby all the while prepared the way for a sacerdotal earthly Antichrist in Christ's place; then acted naturally afterwards, under the particular organization that I spoke of, in devoting itself as chief support. And what then more natural, than that after the loosening of the strong binding ties of the Papal authority by the events of the French Revolution, it might very possibly rise up and

cero ad Attic. xv. 15, saying *Roma reprobata*, of certain vain prating demagogues of the day: 2. Artemidorus ii. 15, who expounds the figure thus: Βασταρὶς δὲ αὐτῶν ῥήματα καὶ βασιλοῦχος προσημειωνοῖται. "Frogs signify impostors and flatterers." To understand the force of the emblem, a person should have heard the frogs of southern Europe.

act again, with a measure of distinctness and independence, though still Romanist in its tendencies, on the theatre of Christendom?

Such, I say,—if the Dragon, Beast, and False Prophet mean what I think it is proved that they mean,—appear to me to be the three principles or spirits intended:—spirits in regard of which the prophecy intimates that they would act with unity of effect, if not of purpose; viz., so as to gather the powers of the world, (just as Ahab was seduced by a lying spirit to Ramoth Gilead,) whether altogether as antagonists against Christ and his cause, or in part as antagonists, in part spectators only, to the coming great day of conflict.—And if these be the spirits intended,—spirits to go forth, let it never be forgotten, after a certain progress made in the drying up under the sixth Vial of the Turkman flood from the Euphrates,—can we well mistake in believing that within the last ten or fifteen years, the precise period marked out in the prophecy, there has been an outgoing of that which has remarkably answered to them?

Let our retrospective sketch commence from about the year 1830; at that time, it may be remembered, the predicted drying up of the mystic Euphrates had exhibited itself alike in Greece, in the trans-Danubian Turkish provinces, and in Algiers. I commence from that epoch, although the risings of each of the three spirits might indeed be dated somewhat earlier, because about that time there occurred certain momentous changes in France and England, the two most influential powers of Western Christendom,—in France that of its second democratic revolution, (A. D. 1830,) in England those of the Roman Catholic Emancipation Act (A. D. 1829) and the Reform Bill (A. D. 1832),—whereby the issuing forth of the three unclean spirits (already spawned) in that new relationship to each other of which I shall presently have to speak as indicated by the Apocalyptic prophecy, was eminently accelerated and helped forward.—And in our sketch, let us more especially mark their actings in our own country (England): not merely because it is that about which we must ever nationally feel the greatest interest; but yet more because, it being the chief asylum of true religion, and central point whence the actings for the evangelization of the world had for some time previous been proceeding, we might almost a priori have expected that the Dragon would mark it out as, above all other countries, that in which it would need that he should exert his deepest subtlety and mightiest energies.

1. Thus, then, as to the first spirit,—that of democratic infidel lawlessness and rebellion,—when it had crossed the channel, after overthrowing the Bourbons in France, and the Dutch dynasty in Belgium, can we forget its sudden furious outbreak, as exhibited at the meeting and during the progress of the Reform Bill?—How the public mind in England was agitated and blindly impelled by it, almost like the herd that the legion of spirits impelled into the Lake of Gennesareth; and rank and property, church and state, alike endangered by it, till the Premier himself, the ostensible author of the Bill, quailed and fell before the tempest:—how the too frequent conjunction of the radical and the infidel (the joint characteristics, as I conceive, of the spirit from the Dragon) was both within Parliament and without it, under the falsely assumed appellation of liberal, marked prominently; and their incessant croaking cry, like that of the frogs from the Stygian pool of the Greek dramatist, heard addressing itself to the masses, Agitate, agitate!—how legislators, and even peers, as men infatuated, stood in their places in Parliament advising passive resistance to the law; and others, with

yet clearer token of the spirit speaking in them, suggested recourse to physical force, and even murder. * * Nothing but an hypothesis like what the text suggests to us, of the outgoing of such a spirit over the land, can account for the phenomenon. "I never said," are the reported words of a late lamented man of genius, "that the vox populi was of course the vox Dei. It may be. But it may with equal probability be the vox Diaboli. That the voice of ten millions of men calling for the same thing is a spirit, I believe. But whether that be a spirit of heaven or of hell, I can only know by trying the thing called for by the prescript of reason and God's will." So the Reform mania was in his judgment a spirit's voice. And tried by his tests, (they are Scriptural tests,) who can doubt whether it was a spirit from hell, or from heaven?

That fearful crisis may for the present seem to have passed * * but the unclean spirit from the Dragon's mouth is not silenced. It is still well known to be active among the lower orders. Socialism and Chartism, the Political Unions, and other such-like revolutionary combinations, with their machinery of agitation and inflammatory harangues,—harangues from which the more than half prompting has not been excluded, after the old radical-papistic models, even to assassination and murder, suggests thoughts and recollections too clearly proving that the infidel revolutionary spirit is yet abroad in our land.—It is the age of Journalism; and the Draconic Spirit must have its journals and newspaper organs, as well as its mob orators. There is one that calls itself *The Atheist and Republican*, as if to illustrate the fact of the two characters being one in spirit, so as I have represented it: * a journal which speaks of having thirty able contributors, and boasts of all Continental Christendom, and a large part of England as its own. There is another, a Sunday paper, called the *Weekly Dispatch*, of much the same irreligious democratic character, and of which the immense circulation is notorious: then the *Northern Star*, and other such-like, the organs of the Chartists; and again the *Oracle of Reason*, and other weekly penny publications: of which the character is such, that Mr. Bickersteth expresses his astonishment how Satan could have dropped the veil, and openly manifested his spirit of lying and blasphemy.† Lord Ashley not long since told in Parliament of halls opened for factory operatives, including children, in which infidelity and sedition were, as a wild and Satanic spirit, infused into them. And earlier in the period under review the publication of the *New Moral World* was the exponent and the infamous organ of the polluted sect of Socialists: the head of which sect, Robert Owen, was actually introduced (the fact, as a sign of the times, is not one to be forgotten) by England's Prime Minister to England's maiden Queen; and so this unclean spirit, like the Egyptian frogs, brought even into king's palaces.

It is needless to observe that, throughout the period I speak of, the same spirit has been abroad on the European continent. In France, the revolutionary secret societies, the spirit of

* The following awful placard, taken from the shop of a miserable incendiary of this character, and exhibited before the magistrate in Bow-street, will too well illustrate my sketch of the spirit spoken of:—"What is God? The Tyrant-Idem personified.—What is the God-Idea promulgated for? To subjugate the many for the benefit of the few.—How is this contrived? The God-Idea conveys the notion of superior and inferior; produces worship, prostration of intellect, and subjugation."

† He observes that our Lord's incarnation, that highest act of God's love, is the constant subject of denial and ridicule, mockery and blasphemy.

its journals, and character of its most popular literature,—like novels, romances, dramas, poetry,—all tell the tale too well. And the multiplied attempts made on the life of the French King, or of others of his family, have been but ebullitions of it. The same in *Spain*, *Portugal*, and *Italy*: intermixed with another spirit of which I shall have to speak presently. Of the German cognate school of neology the name of *Strauss* will suggest the horrid impieties; and *Switzerland* has been agitated, and in part revolutionized, by the infidel democratic, I may even say, *Socialist* spirit within it.—Nor this alone. The unclean spirit from out of the mouth of the Dragon, as well as the two other his companions, was apparently to have a wider range than the old Roman earth. It was to go forth to the kings of the whole world. And I must not conclude this head without observing on the manifestation of its speeding forth far away, even as far as India. On the renewal of the East Indian Charter, in 1833, and when restrictions on the trade previously existing were removed, the opportunity was seized to send out thither bales of the works of Tom Paine, and other such-like infidel revolutionary publications. And with these Calcutta was inundated, as Dr. Duff proclaimed in 1837, with burning eloquence, to seduce and poison the youthful mind of India; just when intellectually awakened to see the falsehood and absurdity of Hindooism, and wooed by the according voices of the Christian missionary and the Book of the everlasting Gospel, to turn from vain idols to serve the living God.—(To be continued.)

The Celestial Railroad.

BY NATHANIEL HAWTHORNE.
(Continued from our last.)

Thus pleasantly conversing on the favorable circumstances of our position, as compared with those of past pilgrims, and of narrow-minded ones at the present day, we soon found ourselves at the foot of the Hill Difficulty. Through the very heart of this rocky mountain a tunnel has been constructed, of most admirable architecture, with a lofty arch and a spacious double track; so that unless the earth and rocks should chance to crumble down, it will remain an eternal monument of the builder's skill and enterprise. It is a great, though incidental, advantage, that the materials from the heart of the Hill Difficulty have been employed in filling up the Valley of Humiliation, thus obviating the necessity of descending into that disagreeable and unwholesome hollow.

"This is a wonderful improvement, indeed," said I. "Yet I should have been glad of an opportunity to visit the Palace Beautiful, and be introduced to the charming young ladies,—Miss Prudence, Miss Piety, Miss Charity, and the rest,—who have the kindness to entertain pilgrims there."

"Young ladies!" cried Mr. Smooth-it-away, as soon as he could speak for laughing. "And charming young ladies! Why, my dear fellow, they are old maids, every soul of them—grim, starched, dry, and angular: and not one of them, I will venture to say, has altered so much as the fashion of her gown, since the day of Christian's pilgrimage."

"Ah, well," said I, much comforted, "then I can very readily dispense with their acquaintance."

The respectable Apollyon was now putting on the steam at a prodigious rate; anxious, perhaps, to get rid of the unpleasant reminiscences connected with the spot where he had so disastrously encountered Christian. Consulting Mr. Bunyan's road-book, I perceived that we must now be within a few miles of the Valley of the Shadow of Death; into which doleful region, at our present speed, we should plunge much sooner than seemed at all desirable. In truth, I expected nothing better than to find myself in the ditch on one side, or the quag on the other. But on communicating my apprehensions to Mr. Smooth-it-away, he assured me that the difficulties of this passage, even in its worst condition, had been vastly exaggerated, and that, in its present state of improvement, I might consider myself as safe as on any railroad in Christendom.

Even while we were speaking, the train shot into the entrance of this dreaded valley.—Though I plead guilty to some foolish palpitations of the heart, during our headlong rush over the causeway here constructed, yet it were unjust to withhold the highest encomiums on the boldness of its original conception, and the ingenuity of those who executed it. It was gratifying, likewise, to observe how much care had been taken to dispel the everlasting gloom,

and supply the defect of cheerful sunshine, not a ray of which has ever penetrated among these awful shadows. For this purpose the inflammable gas, which exudes plentifully from the soil, is collected by means of pipes, and thence communicated to a quadruple row of lamps, along the whole extent of the passage. Thus a radiance has been created, even out of the fiery and sulphurous curse that rests forever upon the valley; a radiance hurtful, however, to the eyes, and somewhat bewildering, as I discovered by the changes which it wrought in the visages of my companions. In this respect, as compared with natural daylight, there is the same difference as between truth and falsehood; but if the reader has ever travelled through the dark valley, he has learned to be thankful for any light that he could get; if not from the sky above, then from the blasted soil beneath. Such was the red brilliancy of these lamps, that they appeared to be walls of fire on both sides of the track, between which we held our course at lightning speed, while a reverberating thunder filled the valley with its echoes. Had the engine run off the track—a catastrophe, it is whispered, by no means unprecedented—the bottomless pit, if there be any such place, would undoubtedly have received us. Just as some dismal fooleries of this nature had made my heart quake, there came a tremendous shriek, careering along the valley, as if a thousand devils had burst their lungs to utter it, but which proved to be merely the whistle of the engine, on arriving at a stopping-place.

The spot where we had now paused, is the same that our friend Bunyan—a truthful man, but infected with many fantastic notions—has designated, in terms plainer than I like to repeat, as the mouth of the infernal region. This, however, must be a mistake; inasmuch as Mr. Smooth-it-away, while we remained in the smoky and lurid cavern, took occasion to prove that Tophet has not even a metaphorical existence. The place, he assured us, is no other than the crater of a half-extinct volcano, in which the Directors had caused forges to be set up, for the manufacture of railroad iron.—Hence, also, is obtained a plentiful supply of fuel for the use of the engines. Whoever had gazed into the dismal obscurity of the broad cavern-mouth, whence ever and anon darted huge tongues of dusky flame,—and had seen the strange, half-shaped monsters, and visions of faces horribly grotesque, into which the smoke seemed to wreath itself,—and had heard the awful murmurs, and shrieks, and deep shuddering whispers of the blast, sometimes forming itself into words almost articulate,—would have seized upon Mr. Smooth-it-away's comfortable explanation as greedily as we did. The inhabitants of the cavern, moreover, were unlovely personages, dark, smoke-begrimed, generally deformed with mis-shapen feet, and a glow of dusky redness in their eye; as if their hearts had caught fire, and were blazing out of the upper windows. It struck me as a peculiarity, that the laborers at the forge, and those who brought fuel to the engine, when they began to draw short breath, positively emitted smoke from their mouth and nostrils.

Among the idlers about the train, most of whom were puffing cigars which they had lighted at the flames of the crater, I was perplexed to notice several who, to my certain knowledge, had heretofore set forth by railroad for the Celestial City. They looked dark, wild, and smoky, with a singular resemblance, indeed, to the native inhabitants; like whom, also, they had a disagreeable propensity to ill-natured gibes and sneers, the habit of which had wrought a settled contortion of their visages. Having been on speaking terms with one of these persons—an indolent, good-for-nothing fellow, who went by the name of Take-it-easy—I called to him, and inquired what his business there was.

"Did you not start," said I, "for the Celestial City?"

"That's a fact," said Mr. Take-it-easy, carelessly puffing some smoke into my eyes. "But I heard such bad accounts, that I never took pains to climb the hill, on which the city stands. No business doing—no fun going on—nothing to drink, and no smoking allowed—and a drumming of church-music from morning till night! I would not stay in such a place, if they offered me house-room and living free."

"But, my good Mr. Take-it-easy," cried I, "why take up your residence here, of all places in the world?"

"O," said the loafer, with a grin, "it is very warm hereabouts, and I meet with plenty of old acquaintances, and altogether the place suits me. I hope to see you back again some day soon. A pleasant journey to you."

While he was speaking, the bell of the engine rang, and we dashed away, after dropping a few passengers, but receiving no new ones. Rattling onward through the valley, we were dazzled with the fierce gleaming gas-lamps, as before. But sometimes, in the dark of intense brightness, grim faces, that bore the aspect and expression of individual sins, or evil passions, seemed to thrust themselves through the veil of light, glaring upon us, and stretching forth a great dusky hand, as if to impede our progress. I almost thought that they were my own sins that appalled me there. These were freaks of imagination—nothing more, certainly—mere delusions, which I ought to be heartily ashamed of—but, all through the dark valley I was tormented, and pestered, and dolefully bewildered, with the same kind of waking dreams. The mephitic gasses of that region intoxicate the brain. As the light of natural day, however, began to struggle with the glow of the lanterns, these vain imaginations lost their vividness, and finally vanished with the first ray of sunshine that greeted our escape from the Valley of the Shadow of Death. Ere we had gone a mile beyond it, I could well nigh have taken my oath, that the whole of this gloomy passage was a dream.

At the end of the valley, as John Bunyan mentions, is a cavern, where in his days, dwelt two cruel giants, Pope and Pagan, who had strewn the ground about their residence with the bones of slaughtered pilgrims. These vile old troglodytes are no longer there; but into their deserted cave another terrible giant has thrust himself, and makes it his business to seize upon honest travellers, and fat them for his table with plentiful meals of smoke, mist, moonshine, raw potatoes, and saw-dust. He is a German by birth, and is called Giant Transcendentalist; but as to his form, his features, his substance, and his nature generally, it is the chief peculiarity of this miscreant, that neither he for himself, nor any body for him, has ever been able to describe them. As we rushed by the cavern's mouth, we caught a hasty glimpse of him, looking somewhat like an ill-proportioned figure, but considerably more like a heap of fog and duskiness. He shouted after us, but in so strange a phraseology, that we knew not what he meant, nor whether to be encouraged or affrighted.

It was late in the day, when the train thundered into the ancient city of Vanity, where Vanity Fair is still at the height of prosperity, and exhibits an epitome of whatever is brilliant, gay, and fascinating, beneath the sun. As I purposed to make a considerable stay here, it gratified me to learn that there is no longer the want of harmony between the towns people and pilgrims, which impelled the former to such lamentable mistaken measures as the persecution of Christian, and the fiery martyrdom of Faithful. On the contrary, as the new railroad brings with it great trade and a constant influx of strangers, the lord of Vanity Fair is its chief patron, and the capitalists of the city are among the largest stockholders. Many persons stop to take their pleasure, or make their profit, in the Fair, instead of going onward to the Celestial City; indeed, such are the charms of the place, that people often affirm it to be the true and only heaven; stoutly contending that there is no other, that those who seek further are mere dreamers, and that if the fabled brightness of the Celestial City lay but a bare mile beyond the gates of vanity, they would not be fools enough to go thither. Without subscribing to these perhaps exaggerated encomiums, I can truly say, that my abode in the city was mainly agreeable, and my intercourse with the inhabitants productive of much amusement and instruction.

Being naturally of a serious turn, my attention was directed to the solid advantages derivable from a residence here, rather than to the effervescent pleasures, which are the grand objects with too many visitants. The Christian reader, if he has had no accounts of the city later than Bunyan's time, will be surprised to hear that almost every street has its church, and that the reverend clergy are nowhere held in higher respect than at Vanity Fair. And well do they deserve such honorable estimation; for the maxims of wisdom and virtue which fall from their lips, come from as deep a spiritual source, and to as lofty a religious aim, as those of the sagest philosophers of old. In justification of this high praise, I need only mention the names of the Rev. Mr. Shallow-deep; the Rev. Mr. Stumble-at-Truth; that fine old clerical character, the Rev. Mr. This-to-day, who expects shortly to resign his pulpit to the Rev. Mr. That-to-morrow; together with the Rev. Mr. Bewilderment; the Rev. Mr.

Clog-the-spirit; and, last and greatest, the Rev. Dr. Wind-of-doctrine. The labors of these eminent divines are aided by those of innumerable lecturers, who diffuse such a various profundity in all subjects of human or celestial science, that any man may acquire an omnigenous erudition, without the trouble of ever learning to read. Thus literature is etherealized by assuming for its medium the human voice; and knowledge, depositing all its heavier particles,—except, doubtless, its gold,—becomes exhaled into a sound, which forthwith steals into the ever-open ear of the community.—These ingenious methods constitute a sort of machinery, by which thought and study are done to every person's hand, without his putting himself to the slightest inconvenience in the matter. There is another species of machine for the wholesale manufacture of individual morality. This excellent result is effected by societies for all manner of virtuous purposes; with which a man has merely to connect himself, throwing, as it were, his quota of virtue into the common stock; and the president and directors will take care that the aggregate amount be well applied. All these, and other wonderful improvements in ethics, religion, and literature, being made plain to my comprehension by the ingenious Mr. Smooth-it-away, inspired me with a vast admiration of Vanity Fair.—(To be continued.)

Noah's Faith—A Patriarchal Sketch.

BY CHARLES BEECHER.

Noah condemned the world by the act of building an ark. He acquiesced in the justice of the impending doom. He saw the state of the world from God's point of vision, and not from the point of vision of the world itself. Had he got down from the high elevation of communion with God, and assimilated his mind to the habits of thought of the smoky, murky, dark atmosphere of the popular mind, he would probably come to think such a catastrophe impossible, useless, cruel, and to the last degree absurd. Suppose he had gone to the busy port, upon the thronged quay, or on the broad exchange of some commercial metropolis, and wending his way amid the accumulated merchandize, the fast and furious throng, should whisper to some solid man of enterprise and mercenary thrift, "Lo! I am come to warn you that your city will presently be engulfed by a flood which waits to destroy a guilty world." Even if that eminent financier had deigned to reply, and not rather, with contemptuous glance of pity, gone on with his calculations; even if he had condescended to snatch a moment from matters of substantial importance to try conclusions with this hoary enthusiast, what would he have said? "Doubtless, venerable son of Lamech," he would reply, "affairs in these days are somewhat degenerate. Gold is godliness, I cannot deny; and might makes right. Yonder Rephaim are sad profligates, and law should be administered upon them. I should like to see a more quiet and settled policy prevail. Trade is becoming altogether too hazardous and uncertain. And these perpetual scenes of violence are contrary to every principle of economy. Yes, and I am grieved to confess that there is far too much riot and debauchery, eating and drinking, lewdness, and license of every sort; and, in fact, if you could manage your flood so as to sweep out some of those gangs of filthy fellows that kennel and burrow among us in spite of us, I for one would feel highly obliged. But after all, it is not so bad as it might be. There is something worth living for yet. This world is a pretty good world, notwithstanding. And all things considered, I fancy there is about as much good as bad. And now as to your flood that you talk of, had you not better postpone it awhile? How can you be so cruel? What! would you really now drown us all here, as I would drown a swarm of vermin? Is this the sort of God you worship? Why, what did he put us here for? Away, old man, you are surely ill; your brain must be affected. But, excuse me; here is another invoice. Good morning. Just let me know before you let on to the water, will you? Good morning."

And suppose the baffled "preacher of righteousness" had encountered yon victorious chief just returned from some field of glory, stained with blood, and swelling with martial consequence, and asked him what he thought of a flood to wipe out the stain of human gore from those ensanguined battle plains. What would that scowling warrior have said, his countenance dark with wrath? Or suppose the patriarch had wandered into some hall of music, and of mirth, where

"Youth and beauty meet,
To chase the glowing hours with flying feet."

and asked at the lip of wit and brilliant beauty, an opinion of the coming deluge. What satirical epigrams, and sparkling *jeu d'esprits*, and brilliant shafts of polished irony, would have been showered lavishly upon him by the laughter-loving throng! No doubt they would have welcomed him there, to add zest to their employment by the infinite bizarre of his outlandish position.

Or suppose he had gone to some bridal festival, and asked some young and blooming bride on whose cheek the faint centennial flush was glowing, her ideas of a coming rush of water. Or suppose he had gone to the priests of their altars, if altars and priests were then among those atheistic myriads; what, everywhere, would have been the response? "Drown the world? Extinguish in one tremendous moment of barbarous power the life of the happy, the gay, the busy, the strong, the bright, the wise, the lofty, and the low? Yea, consign the entire congregated breathing myriads of the teeming earth to a gasp, a strangling, struggling agony? *Avant, madman! Begone!* begone to thy funeral cave, and hide these dismal croakings in some safe retirement from the general hearing.

Then, had he judged of men and things from a purely human point of vision, looking with worldly eyes through a worldly medium, underneath a sensuous canopy of misty enchantment, he might have said, "The idea is too hideous. It is too monstrous. I cannot tolerate it. I will not embrace it." But Noah did the reverse of this. He rose by faith to where God saw that "there were giants in the earth in those days." Giants, probably, in bodily prowess, giants in intellectual and moral iniquity. "Mighty men which were of old; men of renown." And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil only continually. And God looked upon the earth, and beheld it was corrupt, for all flesh had corrupted his way upon earth, and God said the earth is filled with violence through them." The patriarch, we have reason to believe, beheld the earth sustaining a dense population; a population whose advancement in the arts and appliances of luxury was quite mature; equal to that of much later epochs.—Hence he was enabled to perceive that human iniquity was then exhibiting one of its most portentous and fearful phases of manifestation, such as should never afterwards occur, save once. Christ intimates that its parallel should yet supervene after his day, under circumstances of high scientific and social advancement. It was a state of things when God saw that retrieve, or emendation, by ordinary means, was impossible. The material itself of the atheistic body politic was corrupt, and the body written all over with the names of blasphemy. And the foul putridity of the last stage of moral decay, showed that nought was left but death to remove the loathsome carcase of humanity from the world it defiled. Such was the view God took of man's estate. So different was it from the view of man himself.

Now Noah coincided with God's view against the world. He stood up against the humanity of his time, and condemned it in the name of the living God as deserving instant and overwhelming destruction. Every iota, therefore, of his labor on that mighty ark, was a sentence of guilty, and worthy of death, pronounced against the world. And thus he matched not his own mind against the general mind, but the simple testimony of God. Hence he exhibited a sublime spectacle of faith. Thus, finally, he became heir of the righteousness or justification which is by faith. Faith, indeed, saved him then. Faith alone, since without a faith which a world's mocking insult could not shake, he would never have struck a stroke. No ark would have been prepared. He and his would have shared the general doom. Faith even then was needed to enter that ark, and be shut up therein. Faith to rely utterly on the merciful interposition of God, to keep the ark itself from being dashed in ten thousand fragments. When that fatal day arrived, and within that cavernous abode, as into the entrails of the earth, there passed in strange procession the brute companions of his seeming burial; when within those sombre depths his kindred, sole survivors of the church in that apostate world, had disappeared from the cheering light of day, methinks I see the patriarch stand one moment gazing on the scene abroad, as bidding a last farewell to a world he may never see again. All was calm and quiet, tranquil as a summer's eve. Nature was hushed; no sound, or sign

in heaven, or on earth, gave note of any approaching change. The expanded stream of life, social, animal, physical, lapsed broadly and boldly down towards an endless future, as for sixteen centuries it had rolled out of the past, growing deeper, broader, mightier. A world of exuberant life. A world whereof, perchance, some mocking wave was now flowing out around him, and casting its frothy spray of ridicule up to his very feet. A world, *faith* told him, he should never look upon again in the flesh. Entombed within those sepulchral walls, he must pass a mighty baptismal chasm, and rise as from the dead, into a new world. And what, save Almighty power can he rely on? as casting one long look of parting to earth, and air, and sea, he enters, and God shuts him in. Within the darkness of the mysterious cavern, how completely must he cast himself on the kindness and merciful protection of God. For though there be windows to let in the light of heaven, they suddenly grow dark above as night, in token that the awful moment has arrived. From without comes the dull roar of rising whirlwinds. The fierce dash of descending floods, as though not drops, but oceans were falling, causing the solid building to quiver in every joint. Then bursts the livid lightning, flash after flash, and the thunders of heaven roll out their terrific explosions, shaking the very ground, peal doubling upon peal. Upon the ear, above the noise of elemental war, now rises the indescribable piercing cry of mortal terror, agony, and despair. Thousands have poured from far and near, towards this common centre, too late, and only to perish there. And as their despairing wail enters the darkness of that living tomb, the terror-stricken herds and beasts of prey send back an unearthly growl of terror. Fierce and more dense leap the mighty cataracts from above, while from beneath, the fountains of the great deep are broken up, and surging billows rush foaming to meet the billows pouring from the clouds.

And now, save the angry tumult of the elements, all else is still. Rocks are tumbling, forests crashing, cities shelving down, mountains sinking, plains heaving into mountains, lightnings blazing, thunders reverberating, but no more voice of man nor beast. The great heart of a world's life has ceased to beat, and the germs of life even for a world to come, are hidden in that frail, bituminous cerement. For however vast and unwieldy before, it seems but an atom now. Borne up upon the bosom of the billowy surge, it is caught like an egg-shell into the very clouds that crowd the sky with massive blackness; then sinks as to the entrails of the globe, trembling, straining, working in every joint. What but Almighty power can save it, as it goes madly whirling hither and thither, amid mountain crests and floating masses, upheaving islands, boiling fountains from beneath, descending columns from above, and avalanches from the mountain forests, and all their moving load? God only, that brought that dire destruction on the globe; God, that taught him to build that solemn sepulchre; God alone can keep him there, and give him a resurrection into life again beyond that fearful deluge, upon the soil of a new world.

But, saved by faith here, he became heir of salvation in another crisis, still more tremendous, whereof this was but the type and pledge. Christ is the Noah of that other ark, wherein his household shall outride the awful signs of another deluge, not of water, but of fire.

For, reader, that solid globe that echoes to your tread must burn; that air you breathe must melt with fervent heat. All works of art you prize so highly shall be burned up. Those heavens you admire by night shall be rolled together like a scroll, and pass away with a great noise; those stars that adorn your view, fall as figs from a fig-tree shaken by a mighty wind. That will be the day of judgment and of perdition to ungodly men. Alive or dead, you will be summoned, and you must appear. You will appear. Rocks will refuse to cover you; mountains could not hide you. You will confront the awful Judge in hopeless dismay, and to your helpless soul will he say, amid the general change of nature, "Depart from me, accursed, into everlasting fire." But if by faith, like Noah, you enter into the ark Christ has prepared to the saving of his household, you shall come forth by a mightier resurrection upon the soil of the new earth.—N. Y. Evangelist.

Maria Louisa. No. III.

BY REV. JOHN S. C. ABBOTT.

In the treaty between Napoleon and the allied powers, by which Napoleon renounced for himself and his heirs the throne of France, it

was stipulated that Maria Louisa and his son should be permitted to accompany him to Elba. As the day for his departure drew nigh, and Maria still remained with her father and the allies, Napoleon, supposing that she was forcibly detained, refused to move, alleging that the allied powers had violated their compact, and threatening to appeal to the army to renew the war. The Austrian Commissioner solemnly assured him that Maria remained behind of her own free will. This most cruel desertion was felt by the Emperor very keenly. He, however, was never heard to speak one unkind word of Maria. A few sentences, only which escaped his lips at St. Helena, showed how deeply his soul was wounded. But a few days before, the civilized world seemed to revolve around him in homage. Now he was deserted nearly by all—even by his own wife and child. His old Guard, who had surrounded him with their eagles in so many sanguinary conflicts, alone remained faithful.

As the Emperor, shorn of his power, descended the great stairs of the palace of Fontainebleau, to depart alone and friendless from the scene of all his past glory, to the obscurity of Elba, his loyal Guard was drawn up before the carriage to bid farewell to the master whom they had loved and served with so much fidelity. Napoleon advanced into their midst perfectly overcome with emotion. Those scarred veterans of a hundred battles gazed upon their beloved chieftain, with loud sobs and impassioned weeping. With a few tremulous words of tenderness he addressed them. Then, with faltering accents and a swimming eye, he exclaimed, "Adieu, my children. I would that I could press you all to my heart. I will, at least, embrace your eagle." Seizing their standard, he pressed it firmly to his bosom, and kissed the eagle. "Adieu once again, my old companions," he said, "may this last embrace penetrate your hearts." Again with impassioned tenderness he enfolded the standard in his arms, and then, with his eyes filled with tears, sprang into his carriage and drove rapidly away. As the rattling of the carriage wheels in the distance died upon the ear, the air resounded with the weeping and lamentations of these stern warriors. Josephine said that Napoleon was the most fascinating of men. He certainly must have had a warm heart of his own, or he never could have become so perfectly the master of the affections of others.

As Napoleon, deserted by his wife and child, took his solitary way to Elba, often overwhelmed with the profoundest grief, and again rousing his energies to smile at the caprice of fortune, Maria, with the young king of Rome, entered her own carriage to return to the palaces of her father. She was silent and dejected. In an hour, as it were, she had been plunged from the very pinnacle of earthly splendor into dependence, obscurity, friendlessness, and uncertainty. She was extremely solicitous in reference to her future lot. By abandoning the ruined fortunes of her husband, she hoped to secure for herself a better inheritance than had been allowed him. Alone and ungreeted, she retraced the route by which, four years before, she had been conducted a bride and a queen, surrounded by more than imperial splendor, and welcomed by the acclamations of thirty millions of voices. The few remarks, however, which she made, showed that her thoughts were intent upon her own lost grandeur, and that she had almost forgotten her husband and her child. She was a daughter of the Cæsars, and longed for Cæsar's share of the loaves and fishes.

Having arrived in Austria, she took up her residence for a time at the chateau of Schoenbrunn, a few miles from Vienna, a magnificent pleasure palace, belonging to the Austrian kings. Here the allied sovereigns were assembled, revelling in wine and wassail. In the midst of their imperial carousings, with songs and dances, and the most voluptuous licentiousness, they were quarreling about the division of their booty. The Emperors of Austria and Russia, the Kings of Prussia, Denmark, Bavaria, and Württemberg; Sovereign Dukes and Grand Dukes without number, and a countless throng of ambassadors from England, France, Spain, Portugal, Italy, and all the countries and provinces of Europe, had there gathered in the scramble for the spoil of Napoleon.

Jewelled courtizans thronged the masquerade balls of these royal revelers, and mingled with the gorgeous throng upon the Prater, in gilded chariots, and glittering with diamonds. Queens in masquerade condescended to flirtation with the motley yet resplendent crowd, and all hearts were surrendered to the dominion of voluptuous and forbidden pleasure. It would

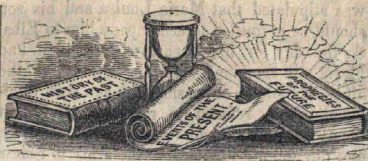
have been manifestly too indecorous for Maria openly to have participated in these rejoicings over the wreck of her own and her husband's fortunes. But ascending to an attic window, she solaced herself in gazing down upon festivities in which she could not participate. The veil of oblivion was drawn over her imperial husband, and even over her own sorrows, as like a true daughter of Eve she watched from her peephole the flirtations of kings and ambassadors, of queens and princesses.

Here glide Metternich and Castlereagh, as gay masqueraders, more deeply absorbed for the moment in contemptible coquetry and faithless amours, than in the political question for the decision of which armies were gathering and empires frowning. This gaudy gallant, surrendering himself to the fascinations of an unknown fair one, is the King of Prussia. That flowing pelisse and picturesque Hungarian costume envelope the person of the Emperor of Austria, who is dancing to the tune so edifying to his daughter, The Downfall of Paris. Maximilian, King of Bavaria, mingles in these orgies in the same brilliant costume in which Maria had often seen him at the levees of Napoleon, doing homage to that imperial spirit whom these banded monarchs now affect to despise. This colossal figure is easily recognized as the King of Württemberg. The magnificent domino resplendent with gold, which is gathered so gracefully around him, cannot disguise his gigantic frame. And the nimble grisette, with whom he is flirting, is that very Duchess of Oldenburg, whose female jealousy was aroused by Napoleon's rejection of her proffered hand, and by his marriage with an Austrian princess. "A Russian princess," she haughtily says in her mortification and chagrin, "is not to be won like a peasant girl, simply by the asking." Unfortunately for her consistency, she was offered to Napoleon, and rejected by him. Talleyrand stealthily glides through those festive halls, a wily spy, listening to conversation, detecting the masquers, and reporting each night to the Bourbons all amours and intrigues but his own. Upon this scene, from her "loophole of retreat," Maria gazes with wistful eyes. Four years before, in that same hall, she had appeared in bridal robes, the central object of attraction, the destined spouse of Napoleon, to ascend a more exalted throne than her imperial ancestors ever occupied. Now she was forgotten.

As Napoleon from his Lilliputian realm of Elba, contemplated the carousals of his banded foes, his lip curled with contempt. His mind, so untiring in its energies for the promotion of national grandeur; so absorbed in devotion to enterprizes which should leave a lasting impress upon the world, could not but regard with scorn the regal fops who were dancing away their days at Vienna. Alexander of Russia had the most elevation of character of them all. He admired the intellectual supremacy of Napoleon, and half regretted that he had joined the alliance to dethrone the most energetic monarch who had ever swayed a sceptre. In the Congress, his influence was ever exerted to moderate the measures adopted in reference to the fallen Emperor. He openly declared—"The Bourbons are now once more upon the throne. Let them keep there. If they fall again, I shall not lift them up." Maria was in the midst of this "mob of kings," eagerly watching her interests, and urging her claims.

On the 28th of April, 1814, Napoleon set sail from France for his exile in Elba. The nation was soon weary of the imbecile Bourbons, and longed for the return of their Emperor, who commanded the respect of the world. On the first of March, 1815, Napoleon landed again upon the shores of France. The Congress of Vienna was still in session. And it is a curious illustration of these crowned heads, that the announcement that Napoleon had returned, that France was receiving him with acclamation, and the terror-stricken Bourbons were fleeing from their throne, was received with uncontrollable bursts of laughter.

The quarrel among the allied monarchs had now risen to such a pitch that they were just upon the point of hurling their armies upon each other, when the fugitive Bourbons appeared among them, pallid with fear, and imploring help. The allies were compelled to bury all their animosities in combining against the common foe. Maria, fearing that her interests might be endangered by this movement of the Emperor, took very special pains to inform the allies that she had no sympathy with Napoleon in his heroic enterprise, and that she would on no account re-unite herself with him and return to France. But when the army and the nation had received Napoleon with



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 24, 1848.

The Present Year.

Many persons not Adventists are looking to the present year as one pregnant with important events. The *Presbyterian Advocate*, an ably conducted journal at Pittsburgh, Pa., has the following remarks, in an article headed, "The Year 1848."

Could our contemporary see, as did the church for the first three hundred years, that the coming of CHRIST is the return of that same Jesus that the disciples saw ascend up to heaven, he would be obliged to look for that event at about the present time. In copying the opinions of others, we do not of course endorse them as our own. We wish to give our readers an opportunity to learn the opinions of others, as well as our own. It says:—

"This has been thus far a year of occurrences the most momentous in their nature, and of thrilling interest. Probably no period of four months has elapsed since the commencement of the Christian era, into which there has been compressed so many and such important events in the civil, political, and religious history of mankind.

"This circumstance, together with the very general impression derived from certain prophecies of the Scriptures, that we are rapidly hastening toward some remarkable developments of Divine Providence, have awakened a deep interest in the hearts of Christians, leading them anxiously to inquire 'the signs of the times.'

"Probably it will be recollected by some who listened to the Lectures on the Revelation, by the Rev. Dr. WILSON, of the Reformed Presbyterian Church, delivered in Alleghany City several years ago, that in expounding certain parts of that mysterious and wonderful Book, he was led to fix on this precise period, (the year 1848,) as probably designed in Providence to develop great and remarkable occurrences. It is well known that Dr. W., to a very great extent, followed the judicious teachings of Dr. SCOTT, and hence we have looked into his Commentary on the Revelation, in order to discover, if possible, the ground of Dr. WILSON's convictions in regard to the present year.

"Thus, in Dr. SCOTT's note on Rev. 14:14-20, he says: 'The exact and surprising fulfilment of many and complicated predictions, through the course of about seventeen hundred years, has been shown, which is a real demonstration of the truth of the Scriptures. * * * The prophecy has been evidently traced down to the Reformation, and this may include all which has intervened to this day, 1815. * * * These events (the sounding of the seventh trumpet, or third woe-trumpet) seem evidently to relate to the fall of Popery.'

"Again, chap. 15:1-4: 'Different computations have been made of this period, (the period of the seven vials,) when these years shall end; yet none seem to have proved that they will terminate more early than A. D. 1840.' Dr. SCOTT, however, inclines to the opinion that the time would not arrive until 'the latter end of this century, or the beginning of the next.'

"Again, he says: 'I doubt whether the time for the outpouring of the vials (and the destruction of the Beast) has arrived, and whether it will arrive till after the middle of this century.' This was written in 1815.

"Again: 'The Pope has claimed the right over all nations, to dispose of crowns, and depose princes, &c.' 'This, however, will not always be the case; for the ten horns or kingdoms which once exalted and supported the ecclesiastical tyranny, will at length 'hate, desolate,' strip, devour, and destroy it. Most of them will be the principal instruments in the destruction of Popery, though some will lament over these events.'

"The reader will perceive that Dr. SCOTT speaks on these topics with extreme caution; but we now adduce the opinion of another writer, delivered a century and a half ago, which is much more definite, and certainly exhibits at least a curious coincidence.

"The Rev. ROBERT FLEMING, whose father wrote

the celebrated essay on 'The Fulfilling of the Scriptures,' and who was himself not less celebrated as the author of 'A Discourse concerning the Rise and Fall of the Papacy,' seems, in this latter work, to have made a very shrewd conjecture. He wrote at 'London, Jan. 1st, 1701, being the first day both of the year and century.' In one place, (edit. 1809, p. 18,) he says, that 'the final period of Papal usurpations must conclude with the year 1848.'

"Again, (p. 46,) he observes as follows: 'The fifth vial is to be poured out on the seat of the beast, or the dominions that more immediately belong to, and depend upon, the Roman See. This judgment will probably begin about the year 1794, and expire about 1848. The Pope cannot be supposed to have any vial poured upon his seat immediately, (so as to ruin his authority so signally as this judgment must be supposed to do,) until the year 1848. But yet we are not to imagine that this vial will totally destroy the Papacy, (though it will exceedingly weaken it,) for we find this still in being and alive, when the next vial is poured out.'

"Most writers on the prophecies of DANIEL and JOHN, have agreed upon the year 1866 as the period of the great and remarkable events in church and state to which the Spirit of Inspiration seems to refer. Mr. FLEMING, however, fixes upon the year 1848 as the period of the special manifestations of Divine wrath against the Papacy. His opinion, remarks a correspondent of the *Christian Observer*, was, 'that the Turkish Monarchy should be totally destroyed between 1848 and 1900,' and that at least one hundred years more would be requisite for the full introduction of the final triumph of the church of CHRIST. When it is borne in mind that the discourse of Mr. FLEMING, from which these extracts are taken, was written nearly one hundred and fifty years since, it may well be regarded as somewhat remarkable that the event should so nearly correspond with his conjecture. The Papal powers of Europe have never, perhaps, been in so much danger, as at the present moment. The arm of their despotism is shattered, never again to be restored. Every papal throne is either overturned, or shaken as by a heavy volcano. He 'whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming,' can no longer bind 'kings with chains, and their nobles with fetters of iron.' The sun is rising, and the darkness fleeth away. The day dawns upon enslaved Europe—the day of civil and religious freedom. Let all the true friends of CHRIST pray for the speedy coming of that joyful, blessed day.

Sectarianism.

The points in which all Christian sects are agreed must constitute the essential substance of Christianity; because it is on these that Christian men of all denominations act in the business and relations of life. Pious, honest, and benevolent men abound in them all; and this common excellence must spring from a common source. The points on which they differ, although they form the life-blood and bonds of union of sects, cannot constitute Christianity; because, if they did, the Christian religion would really have scarcely any practical form or substance. It would consist of abstract disquisitions, discernible only by microscopic eyes, and inapplicable to all beneficent ends. Who will say that the points of faith in which the Church of England differs from the Congregationalist, or the views of church government in which the Free Church differs from the Established Church of Scotland—or the Secession Church from the Free Church—or the Scotch Episcopal Church from them all—are the essential elements of Christianity? And it is for the sake of maintaining these distinctions from generation to generation, and of transmitting to the remotest posterity the bitter contentions which have so frequently vexed the spirits and alloyed the happiness of this age, that we are called on to exclude instruction in the course of nature, as a guide to human conduct from our schools; to reject a system of education founded on the points in which all are agreed; and to prostrate the national mind beneath the car of sectarianism, and to allow it to be crushed into dust by its unhalloved wheels!

Truth alone can benefit a nation, yet the doctrines of every sect cannot possibly be true; to give each of them public money, therefore, to preach its own tenets, is to endow equally truth and error. It is tantamount in physics, to setting in motion antagonistic forces; in cookery, it is like paying one man to pour wormwood and another sugar into the cup of which the nation is to drink. By all means, allow the men who prefer wormwood to fill their own bowl with it; and those who prefer sugar, to fill theirs with sugar; but

let not the government which superintends the cup out of which all must drink, pay men with national money to destroy the contents of that cup, and render them a potion which no human palate can endure. To pay all sects who are teaching solemn contradictions, implies an utter disbelief in any intelligible order of God's providence on earth. It deliberately supersedes the teaching of it, and plants conflicting chatechisms, liturgies, and confessions in its place.

If the heads of the government cannot discern in science an exposition of the order of nature, or in other words, of the course of God's providence on earth, they may at least, so far defer to divine wisdom and intelligence, as to believe that God's providence, however dark, must be self-consistent, and that it does not promise to prosper contradiction!

Moreover, under the sectarian system, not only is the advancing intelligence of the people shackled by the consecrated errors of the dark ages, but the most vigorous and profound thinkers among the clergy of all denominations are subdued and held in thralldom by their feeble brethren. The men of inferior endowments and intelligence take their stand on the accredited dogmas, which they cherish because they are in accordance with their own narrow and prejudiced perceptions; and they resist every liberal idea and study that has the most remote appearance of conflicting with their own preconceived ideas. As they exert a great influence over a half-educated people, trained to regard their doctrines with holy reverence, the more powerful minds too generally retire from the field, and leave them to an undisputed sway!—*Geo. Combe.*

Caution.

BRO HIMES.—About a year ago, the Advent brethren were warned, through the "Herald," against one SIMON HALL. He is now at our Conference in this place, and I understand he is to perform next Sabbath, about three miles from Stanstead Plains. If he is unworthy, the brethren in Canada and Vermont ought to be put on their guard against imposition.

None should be received as ministers who do not come recommended by the committee in the States appointed to attend to this matter, or by some person of known integrity. We are coming into an order in this Province, which will guard the flock, so that if unworthy persons want Advent fields to overrun, they will have to go somewhere else for them.

Yours, R. HUTCHINSON.
Halley (C. E.), June 16th, 1848.

MR. HALL has been exposed by us both in the *Herald*, and at public meetings. We do not know what more we can say. We regret to find that a faithful exposure of wicked men, who creep in among us to get support, and to do mischief, is by many regarded as persecution! Hence the object of the exposure is defeated. The mesmeric tricks, and pretended superior holiness, &c., are regarded as better evidence of piety and purity, than our testimony from facts relating to the consummate hypocrisy, and wickedness of the persons exposed.

If our friends in Canada, or elsewhere, wish to save their families from his seducing tricks, and their churches from the evils of his abominable and licentious teaching, they will note him, and keep no company with him. He is a "wolf in sheep's clothing."

He will use this notice to get the sympathy of those on whose sympathies he can work, by pleading persecution—and acting out the saint! But he not deceived.

SOUNDING OF THE SEVENTH TRUMPET.—Some good brethren have supposed the seventh trumpet must begin to sound before the advent of CHRIST, and therefore endeavor to find some event in the past from which to date its sounding. Their reason is, that the mystery of God is to be finished in the days of its sounding. A little acquaintance with the words rendered *in, days, and finished*, would show them the entire inadequacy of such proof. The word rendered *in* is *en* (en). It occurs in nearly three thousand places in the New Testament, and is rendered, *in, at, by, with, on, before, unto, &c.* It is literally, *at, or with.* It is the word which in Thess. 4:16 is rendered, "With a shout, with the voice of the archangel, and with the trump of God." It is the word which, in 1 Cor. 15:52, reads, "In a moment, in the twinkling of an eye, at the last trump." The word rendered "days" is *hēmeras*, and contains no chronological duration. But to remove all dispute, it is expressly asserted that the finishing of the mystery of God is to be, "When he shall begin to sound"—not after he has sounded awhile—at the period of his sounding when he begins. It requires no duration of time to finish. The finishing is no long closing up process. It is *τελευτή*, from *τελέω*, which is rendered *expired, fulfilled, accomplished &c.* It is a cessation of any farther continuance of what was before

shouts of welcome, and he was again seated upon the throne where he had reigned with so much glory, and all Europe was trembling with the apprehension that he would come down upon them with terrible retribution, then Maria longed to return to the grandeur of the Tuilleries, and to share again the renown of her imperial spouse. But she was ashamed to do so. She had so selfishly abandoned him in the hours of misfortune, that she could not summon sufficient effrontery to rush into his embrace in the day of triumph. In the perplexity into which she was thrown by the mingled emotions of hope and dread which now oppressed her, she was heard to say, as if thinking aloud, "If I could only be assured that he would not blame me for not having gone to Elba"—and then after a pause, as if in conclusion of a train of inward thought—"but I am surrounded by persons who cannot fail to have inculpated me." It was evident that her mind was ill at ease, from the many excuses she made to those around her for the course she had pursued.—She endeavored to appease her own self-reproaches, by stating that "necessity had compelled her," that she "was not mistress of her own actions," that "she could not disobey her father," that "Austrian princesses were merely tools in the hands of the head of the family," and finally, that she "was born under a malignant star, and was never destined to be happy." None of these excuses, however, would avail to quiet the condemning sentence of her own conscience; and she was at last constrained to avow, that having refused to share Napoleon's disgrace, she was ashamed to partake of a prosperity which she had done nothing to promote. There is here a glow-worm glimmering of honor. Let Maria be credited with it all. She cannot afford to part with one particle which is her due.

Chateaubriand had pithily remarked, that if the cocked hat and surtout of Napoleon were placed on a stick, on the shores of Brest, it would cause Europe to run to arms from one end to the other." The sole of Napoleon's foot had hardly touched the soil of France, when this saying was verified. Europe, from one extremity to the other, simultaneously resounded with the clangor of arms. The gleaming banners of Alexander were seen pressing down through all the defiles of Russia and of Poland, leading on to the conflict three hundred thousand men. Austria sent the war summons with electric energy through all her wide-spread dominions, into the plains of subjugated Italy, and to the remotest hamlets among the Hungarian mountains. And immediately the rumbling of artillery wheels, the clatter of iron hoofs, and the martial tread of two hundred and fifty thousand soldiers resounded along her thoroughfares. Prussia, dismembered and exhausted, by Herculean effort raised two hundred thousand men again to meet those eagles before whom they had so often fled in dismay. The war cry echoed through all the minor states of Germany. From every kingdom, and duchy, and principality, the warlike bands issued forth, and the whole interminable host, with shouts of defiance and vows of vengeance, poured down towards the frontiers of France to meet Napoleon. The navy of England unfurled its sails, and vomited forth upon the shores of the German Ocean her powerful contribution for the approaching shock of battle.—Bernadotte, with iron nerve and treacherous soul, rallied the half-savage legions of Sweden to crush his benefactor. And through Denmark, Switzerland, Spain, and Portugal, drums were beating, trumpets sounding, and city and country were filled with gleaming sabres and floating banners, as the gathering host rolled on towards the field of conflict. Napoleon's proposals for peace were contemptuously rejected. All crowned heads united to trample in the dust a sovereign raised to the throne by popular suffrage. It was a war of hereditary kings against the right of the people to choose their rulers. If France may dethrone the Bourbons and elect Napoleon, England may dethrone the Guelph and elect a Cromwell.—"Death to Napoleon," was the watchword by which monarchical Europe was banded.—N. Y. *Evangelist.*

POWER OF FAITH.—Wherever we are, and however it is with us, faith sees that God is always the same, and is all-sufficient. Faith does not look at the difficulties in our way, but listens to the voice of the promises, and rests on the faithfulness of Him that hath promised. God will hear no voice but that of faith; and when faith speaks, God always hears. "Ask what you will, and it shall be given you." Faith honors God with confidence, and He crowns faith with success.—*Jones.*

progressing. Its action ceases at the time of the sounding of the seventh angel, when it begins to sound. The beginning of the sounding is the signal for that cessation. It marks its close as the striking of the clock at 12 marks the finishing of the forenoon. The first note is the beginning of the sounding which finishes the mystery. At that moment, in the twinkling of an eye, the kingdoms of this world will have become CHRIST'S. It therefore cannot begin to sound until the last trump sounds, the trump of God, with which it synchronizes, at which the third woe begins on the wicked, terminating in their destruction—a woe more awful than anything preceding. To this we are evidently drawing near.

ILLNESS OF BRO. WEETHEE.—Bro. W. H. MAULL, of Cincinnati (O.), writes us, under date of June 13th:—

"This will inform you that Bro. J. P. Weethee's appointments will have to be deferred, or placed two weeks in the future. A short time after he sent the appointments, he was taken sick; he is now quite unwell, and the physician is of the opinion, that he will not be able to attend at the time he intended."

We hardly know what to think of Bro. W. being able to meet his engagements, even at the date of two weeks later. But if anything should occur to prevent, we hope we shall be duly advised.

In regard to the proposed Conference at Buffalo, we are constrained very reluctantly to announce, that, on account of the critical state of the health of some members of our family, as well as the state of our own, we shall be prevented from attending. We regret also to say, that Bro. HALE will not be able to attend. We are very desirous to visit and see our friends in the West; but we must submit to the will of God, who doeth all things right.

CHARDON-STREET CHAPEL.—In the course of Divine Providence, this chapel, which was the cradle of the Advent movement in this city, has passed into the hands of the tried and faithful supporters of the Advent cause. We expect to remove from Milk-street to that place, in about one month.

Letter from Bro. Litch.

DEAR BRO. HIMES:—As I have a little leisure this morning, I will give a brief account of my tour thus far. After leaving New York, the first Sabbath was spent in Newark, N. J., where our beloved brother INGHIRE is at present laboring. The brethren here have rallied after their long struggle, and enjoy an encouraging prospect of prosperity, and usefulness, which is the end to be accomplished by the institution of the church of CHRIST. "Let your light so shine," &c. To sound the alarm in the ears of a lost world; to bring sinners to CHRIST, and enforce the call by a consideration of the coming judgment at hand, is the work of Adventists. I am happy to believe this to be the fixed purpose of the church in Newark. The congregation was excellent and attentive.

The next appointment was at Fitchburg, Mass., where you fared so roughly with your Tent last summer. But the ice was fully broken. The town hall is yet open for Advent lectures; and we had an excellent time and good attendance on seven lectures. The way is open there for a successful effort, if judiciously made, all through that region. At Westminster, Ashburnham, and Lunenburg, we had seasons of interest. Bro. S. HEATH labors here, and his labors are duly appreciated by the brethren.

From the Conference in Boston I came to Sugar Hill, Lisbon, N. H., the field of Bro. I. H. SHUMAN'S labor. There is an excellent state of things there, and the Lord prospers his truth among the people. At five o'clock on the Sabbath, by invitation, I preached in the Free Will Baptist church at Franconia. Met a warm reception from the pastor of the church. Had an attentive audience, and trust the labor was not in vain in the Lord.

On Monday went to Danville Green, Vt., and preached at five o'clock. Found a good company of believers waiting for the consolation of Israel, under the pastoral care and labor of Bro. BENJ. REYNOLDS. There is a good interest all through this section; and the cause is likely to revive again.

Tuesday, June 6th, came to this place, the scene of one of my most interesting campaigns in the interesting campaigns of 1842; and met the cordial greeting of many of my old and tried brethren, as well as many others who have since been brought from darkness to light, and have also borne the burden in the heat of the day. God has greatly blessed this church, so that amidst all the trials and discouragements of the way, they have gone steadily forward, and the Lord has made them instruments of mercy to many.

Our meeting has been one of deep interest and well

attended. A spirit of union and love prevails among the brethren, together with a fixed purpose to carry forward the work of God.

The more public labors of Bro. HURCHINSON are greatly needed in this region,—labors which his wealth will not permit him to perform.

Bro. J. CUMMINGS' labors of love, however, are exerting a healthful and salutary influence on the people of this region; and he enjoys the full confidence of the brethren. Our Canadian friends thank you for turning the steps of Bro. GEARS this way. He finds favor with the people, and has a prospect of usefulness.

We were also favored with the presence and co-operation of Bro. SUTHERLAND, who is laboring in Canada; Brethren WATKINS and REYNOLDS, also from Vermont, both of whom are esteemed very highly in love for their work's sake. Likewise Bro. PRATT, of Troy, Vt., an old and tried friend of the cause. Beside these, Bro. ISAAC BLAKE—BURSELL, and WEST, of the Methodist Protestant Church in Canada, were present, and are all of them decided Adventists, and took hold heartily with us in our meetings.

Our meeting has been a time of refreshing, and we trust has given a new impulse to the work of God. Several souls have been converted, and backsliders reclaimed.

On the whole the prospects of Adventism have never been brighter in this northern country than at present. The laborers here are few, but of sterling integrity and judgment, and enjoy the confidence of the public.

The brethren of Vermont have appointed Bro. SHIPMAN as a missionary committee, to superintend the interest of the cause in New Hampshire and Vermont, in connection with the committee appointed at Boston. And they wish a Conference called as soon as convenient, to enter into some more definite arrangements.

J. LITCH.

Derby Line, June 12th, 1848.

Conference at Boston.

THIRD DAY—MORNING SESSION.

Prayer by Bro. L. OSLER.

Bro. HIMES remarked, that the business committee desired to take up the resolution that was the subject of action last evening, in order that the brethren might express their sentiments and views in reference to it, and give pledges for the support of the cause, or plan proposed. The distinct proposition of that resolution then under consideration was, that we resolve to raise \$5000 for the spread and diffusion of the doctrine of the Lord Jesus CHRIST at hand. I would say, if it was duty to raise that amount at any former period, it is much more needed at the present time. When the cause was in its newness, and all hearts were warm and engaged in the work, and the whole current in our favor, there was no need of so much effort as is now required, when a different state of things exist, and when the tide is against us. Some, who were once with us, have ceased to co-operate with us—they are with us no more. All these things admonish us not only to use strict economy, but to put forth additional effort to support the cause. If there are a people that should follow out the spirit of the wise man's rule—"Do with our might what our hands find to do"—that people are the Adventists, and we hope that God will enable them to carry it out. If we should go heart and hand in this work, a new era would dawn upon us, and our prospects of usefulness would be beyond our most sanguine hopes. God was good, and great things are in store for us. But while this is the case, it is our duty to work. We ought to raise this amount—we can do it. What, \$5000? If every brother—lay and ministering—would set about this work, and agitate the matter, the money would be forthcoming.

Bro. ROBINSON said: We often hear the expression, not only among ourselves, but from others—"The Advent people are a very lucky people." Amid all our trials and discouragements, it must be confessed that the providences of God have been in our favor. We have had some most happy and striking providences. It did seem at one time that we were thrown upon our back, and stripped of our armor. But the Lord, by his providence, has taken us up, and sustained his cause. He has begun to argue this matter among the nations; they see the footsteps of the Almighty among them, and tremble. Men are saying, that there is always something turning up to increase and strengthen our faith. Well, it is because we trust in God's word. The events we now witness come in their order as we find them in the Bible. If, then, these are his truths that we advocate, and we his people, what heavy responsibilities do they lay us under! We can take no medium course,—for there is no medium course in this work. We are "always

to abound in the work of the Lord,"—to "redeem the time,"—to "do with our might," &c., "for the Lord will cut us asunder. While the Lord is treading the earth and shaking the nations—for he has said that he would shake the nations—he has said that three unclean spirits would go forth to gather the nations to the great battle. I believe they are now doing it. Let us be clothed with righteousness as with a garment, and have on the whole armor of God, and engage anew in his service. My faith has been growing exceedingly a few years past. Never was there a time when things were transpiring so much in our favor as now. The world, and even some in our anniversary meetings in this city and New York, acknowledge that we are right. An individual remarked in the anniversary meeting of the Education Society, after having stated that generations after generations were coming on the stage of action, that events were rolling up of such an astounding character among the nations, as almost to induce people to believe that time was, indeed, closing up. Now, if we see this more clearly, let us have our hearts and hands engaged in this work. We want to have all consecrated to God; and while he is rocking the nations by his fearful judgments, let us not be forgetful of our favored position and light, and so labor as to answer to our accountability to God.

Bro. ALLEN said: I hope something will be done on this subject, and the matter taken off our hands, so that we can devote some time to other duties. Let us spend no more time in talking about this resolution, but do something. This cause is growing richer and richer to me,—it is far dearer to me to-day than at any time in the past.

Bro. NEEDHAM remarked: As I said at the New York Conference, so say I now, "Time is not the issue." It has heretofore been an awful offence to preach the time of the Lord's coming. But the reproach resting on us for preaching time God has just lifted off from us, and taken it upon himself. Now, if any man reproach, let him reproach the Most High. [Bro. N. here read a piece of poetry published in the Herald of June 3d, headed, "The Last Time."] It is admitted here (said Bro. N.) that we are in the last time. Now, this admission does not come from illiterate men. Opposers have said to us, "You cannot boast of any literary or learned man,—they are all weak, illiterate men that believe in Millerism." Now, the man that wrote these verses does not write to see what he can write, but writes the real conviction of his heart, I believe. Remember, my brethren, God is putting a tongue into everything, into the learned and unlearned, the literate and illiterate,—into the world itself. Shall we, then, be in the background? Now is the time to act. Never, since the world began, was there so wide a field to labor in as now. The resolution proposes that we raise \$5000.

We have brethren who are able to pay that sum alone. I know of brethren that are worth enough to pay that amount, and not feel it as much as I should to pay \$5. We want \$100,000 to carry forward this work; and if brethren would do according to their ability, this could be raised. The loudest preaching in the world is for a man to act out what he believes,—have his work in harmony with his faith. There are treasures to be laid up in the golden city,—but not a single grain of this world's gold is to enter there. If there is a rich brother here, I would read to him the 6th chapter of first Timothy. The Lord utters the same sentiment in the parable of the Unjust Steward—"Make to yourselves friends of the mammon of unrighteousness, that when they fail, they may receive you into everlasting habitations." We have also the example of our Divine LORD and SAVIOUR, "who, though he was rich, yet for our sakes became poor, that through his poverty we might be made rich." The Lord arouse us up by his Spirit to engage anew in this work. One thought more. We are bound, when God sends a draft, to honor it. What is a cashier, or teller, put in a bank for? He is put there to honor drafts. The money does not belong to him, but to the stockholders. How is he to know the drafts to be genuine? By evidence put in his hands. So are we to judge in this case. Has not God sent here a draft? Is it not in strict accordance with the Word and Spirit to thus labor for souls? Will you heed it? If we heed the call, we shall hear in that day, "Well done, good and faithful servant."

Bro. INGRAHAM said: The matter before us this morning agrees with the Divine teachings. JAMES says that faith and works are to go together. Our SAVIOUR says, "Let your light so shine before others, that they, seeing your good works, may be led to glorify your Father which is in heaven." There are those who profess to know God, but in works

deny him. I am glad that I have this privilege of meeting with my brethren. I have given all for CHRIST. I counted the cost in the beginning, and I feel none the less determined to be faithful now than then. Brethren, the land is nearing. Let us gird on our armor anew for our work.

Bro. T. SMITH said: There need not be much speech making to effect the object proposed. The object is, to raise money, that we may do good. My mind has adverted to the gospel. I read there of a rich man who gave one half of his goods to feed the poor. This is a kind of anniversary with me, it being twenty-seven years this month since God, by his grace, converted me, a rough, tempest-tossed sailor. No mistake, blessed be God, it was a thorough work. The position I once occupied has probably done much to establish order and carefulness in my course. I then learned, that when we had cleared the shore, and nothing was in the way, to spread the canvass and let the ship sail. But when there were fog, or other difficulties and dangers, in the way, there were deep anxiety and solicitude to the sailor, especially if the land were near, and he could not see it. So it has been with us. We have been, in some measure, in dark clouds and mists. Though we knew that we were near the shore, yet we could not really discern our whereabouts. But now the sun has come out, and the sky is clear, and we discover by the signs that the land is near. Shall we now lie down on the side of the ship and sleep? No! All hands awake! Lord NELSON said, in one of his battles, "England expects every man to do his duty!" So the King of heaven requires us all to do our duty. This subject requires every man to present his whole being a living sacrifice. It is proposed to raise \$5000. What is it? "The earth is the Lord's, and the fulness thereof."—It is more blessed to give than to receive." Do we love the Bible, brethren? The rich man, if he does, will say, "Here am I, and all that I have." Had I \$5000, with my present feelings and views, it should go at once to the support of the gospel. What do we want of riches? Our highest ambition should be to hear the words, "Good and faithful servant."

Bro. CROWELL said: I doubt not that there are brethren here to-day that are ready to do, when they know how to do. They respond to the sentiments advanced, and the scriptures quoted. But we want to know how to appropriate our money, and for what purpose it is to be appropriated. We have had a sort of hue-and-cry through Maine, calling on us to sell all that we have, &c. Men have come to us with drafts from the Lord (as they said), and in this way much means has been wasted. Maine is a soil where fanaticism has grown luxuriant; but I am happy to say, that it is not indigenous to that section, but is of foreign growth. I know, that if there should be proper means taken, and the soil there be properly sown and cultivated, good could be done. We want good, wholesome doctrine. As Bro. HIMES once said to a man that came to him while on a tour out West, and who wanted to know what new light he had: said Bro. H.—"I am going to give you physic first, and after that meal out of the old barrel." So we want the old substantial truths of the gospel preached to us; and the brethren that come to do that will be supported.

Bro. HIMES said: I think the inquiry of Bro. CROWELL should be answered—What are we to do with the contributions of faithful brethren? I will tell you, first, what we are not to do with them. We do not design to make war on the cause. Second. These means are not to be spent in support of men, or publications, which are making inroads upon the great principles of the Advent cause. While there are eternal innovations, we never can promote, or give efficiency to the Advent doctrine. The means proposed to be raised are designed to sustain the fundamental principles of the Advent faith,—the personal coming of Christ, and the personal reign with him of the saints of all ages, for a thousand years,—the first resurrection, &c. There have been, and are now, insidious attempts to overthrow the whole Advent faith. Who is on the Lord's side? It is time that we all were standing on the solid foundation of the faith once delivered to the saints. The martyrs, when they went to the stake, were supported by their faith in the first resurrection and personal reign of Christ on the earth. I repeat: the raising of this sum is not to send, or raise up men to upturn and overthrow the great pillar of the Advent faith. We ought not to give, directly or indirectly, to the sustaining of such innovators. We design to send men into the field to preach the advent of Christ nigh at hand,—the resurrection of the just, and the millennium of a thousand years in the future. Not a millennium in the dark

ages! but a millennium in which the saints live and reign with Christ. I am looking for that. Rob me of this hope, and you rob me of my all. We want to send men filled with faith and the Holy Ghost, to preach "the wholesome word of the Lord," as Bro. CROWELL remarked. What do we ask of brethren?

—To sell all they have, so that we may fold our arms, and live upon them without doing anything? No. Because you have a little property, do we ask you to sell it? By no means. What saith the Scripture?—"As the Lord hath prospered thee." Some men can never get an idea unless it be on the extreme; they are either extremely covetous, or extremely prodigal. There are some brethren among us that have a superabundance that should be appropriated to the work. There are brethren among us that ought to give from \$100 to \$500. But rich men rarely give large sums; our aid mostly comes from those who toil and labor for their daily bread. At the present time, the Advent cause is indebted to me over \$900; but I will let it go—write it paid. I have pledged, if brethren will enable me, to give \$500 more. Let us go on with this work.

[A collection was here taken, which, with pledges since paid, are acknowledged in this week's "Herald." Other pledges given will be acknowledged when received.]

Bro. D. I. ROBINSON introduced the subject of Sabbath Schools, by reading the following resolutions:—

Resolved, That Sabbath Schools, wisely conducted, are a reasonable, cheap, and efficient way of teaching truth and doing good to the most tender and promising subject of Christian labor; and we recommend to our brethren everywhere, if possible, to form them, and save their children from the errors and vices, and ruin of these perilous days.

Resolved, That a good Sabbath School paper is a great aid to a Sabbath School, and as such we commend the "Children's Advent Herald" to all our friends, and hope it will be generally taken and fully sustained.

Bro. H. HEVES remarked, that he was glad that such resolutions were presented. Does it follow (said he), that we have nothing to do to our children, because the Lord is coming? We ought to go about this work with a determined zeal. There are many of our brethren and sisters not able to preach, who are able to teach the young and tender minds. Let this work of Sunday Schools go forward, and let us count the cost before we engage in it. It is no bed of down, but one of arduous labor, if properly engaged in.—Do brethren and sisters talk to their children of the Lord as they ought? Why, if our children were properly instructed, they would all be well versed in the Scriptures. "Whatever our hands find to do," in this work, let us do it with our might.

Bro. ROBINSON said: The great difficulty many of our churches experience in this matter, is in there not being stated pastors to superintend and watch over such interests. Our preachers are going from place to place: under such circumstances, the brethren should appoint a superintendent from one of their own number—one that resides among them; and if by the establishment of a Sunday School half-a-dozen children are kept from running in the streets, and saved from profanity and vice, something will be accomplished. I told my brethren in Rochester that something must be done on this subject: and if they did not attempt it, I should not stay among them.—We find that children are more willing to attend the school than brethren are to become teachers. I would recommend our brethren and sisters, therefore, to go about this work; and to our ministering brethren, as they travel about, to make efforts to stir up the minds of the brethren on this subject.

Bro. S. FLETCHER said: I wish to say one word in regard to the "Children's Advent Herald." Some, perhaps, have not seen it. To such I would say, that it has been conducted, from its commencement, with great propriety; and from a careful perusal of the past numbers, I am satisfied that it demands our support.

Bro. HIMES said: This is a subject in which I feel the deepest interest. I have been advised by some to relinquish it entirely. But I have not yet found it in my heart to do so. The little bright eyes and cheerful countenances I see when I visit the families of the brethren who take the paper, and hear their inquiries, "When is my paper coming?" are enough to pay for it. I also want to publish little books for children.—I trust, that while we are hoping to go into the kingdom ourselves, we will endeavor to take our children with us.

The resolutions were adopted, and the Conference adjourned to 3 o'clock P. M.

AFTERNOON SESSION.

Prayer by Bro. ROBINSON.

The Conference listened to the report of the com-

mittee appointed to draw up an address, embodying the resolutions passed at the New York Conference, relative to the present aspect of the times.

The report was then adopted, and voted that it be published in the "Advent Herald" as the address of this Conference.

[We shall defer this address until our next.]

Bro. ROBINSON, chairman of the committee of the brethren in the ministry, presented the following:—

Brethren in the ministry met in the upper hall in Milk street, Jan. 1st, at 2 P. M., and chose Bro. THOS. SMITH as Chairman, and Bro. S. FLETCHER as Clerk.

The names of such brethren as chose to co-operate in the ministry, were taken.

Bro. LITCH, JONES, HIMES, NEEDHAM, and THOS. SMITH were chosen a missionary committee, to attend to the disbursement of missionary funds.

Bro. S. BLISS was chosen Treasurer of missionary funds.

Voted, that each of the committee on Missions have an associate.

Voted, that Bro. THOS. SMITH have Bro. NICHOLAS SMITH with him; Bro. NEEDHAM—Bro. R. D. POTTER, West Troy; Bro. LITCH—Bro. THOS. WARDLE, Philadelphia; Bro. JONES—Bro. MERCHANT, N. Y.; J. V. HIMES—M. WOOD.

The report was adopted.

Bro. NEEDHAM said. By the indulgence of the Conference, I wish to present a preamble and resolution, and make a few remarks, on my own responsibility. When I have finished, they may be withdrawn, unless, as they say in France, some of the brethren "fraternize" with me. I wish it distinctly understood, that this is of my own concocting, and not cut and dried by me and Bro. HIMES, or any other brother of this Conference. I bring it in here as my act and testimony alone.

Whereas, in the providence of God we have been called out and distinguished by the revival of certain good old primitive truths,—truths which apostles and martyrs cherished as dearer than life itself,—truths which we have believed, and in which we have rejoiced; and among which (important, essential, and dear as any other) is the doctrine of the First Resurrection, and thousand years' reign of Christ with his saints, prior to the resurrection of the unjust,—the resurrection from among the dead ones," (Phil. 3:11,)—for which Paul counted all else but loss,—the "better resurrection," (Heb. 11:35,)—"the resurrection of the just," (Luke 14:14,) when the saints of God will be rewarded. And whereas, we believe these truths are cardinal, in which we ought to be unalterably fixed, and which we ought to stand by and defend to the last; therefore

Resolved, That we solemnly re-affirm our continued and firm adherence to those doctrines which have thus called out and distinguished us, among which—not the least—is the doctrine of the first resurrection, at the coming of Christ,—his reign with the risen saints for the period of a thousand years, at the end of which the wicked will be raised and judged; and our unalterable purpose, to the utmost of our ability, to maintain the same.

We are (said Bro. N.), as it has been frequently remarked, "a peculiar people." Indeed, we are so in many respects. We are so in respect to the providences of God under which we have been cast, and which distinguish us from all others. We are so by the circumstances under which we have been brought together. The great truths we have advocated have gathered together peculiar minds,—minds of peculiar structure, besides those entertaining different theological views. Now, men can never act together in harmony unless some peculiar truths, or principles, bring them together. It was so in the Apostles' days. By reading the Acts of the Apostles, we will find, "that there were added to the church daily such as were to be saved, and that they continued steadfast in the Apostles' doctrine." There were certain great cardinal truths which they embraced which distinguished them as a people, and on which they acted in harmony. I care not whether these are written out, engraved on stone, or on the heart:—none can act in harmony unless there are certain great cardinal principles in which they unite in faith. Now, a man may be a Unitarian or Trinitarian,—may believe in sprinkling as baptism, (which I do not regard as baptism,) and certain other things which I might mention, and yet I could act with him in harmony on other questions. Why so? Because I know that there is something to be said on both sides; and besides, it does not affect my Advent faith—a subject of greater importance. But when a man tells me there is but one general resurrection,—holds it up as a matter I must believe,—scolds me for not believing it,—calls me a blockhead, and the two resurrections "a theory too absurd and ridiculous to be retained in the creed of any man," &c., how can I go in harmony with such a man? or, as the Apostles did, two by two? Suppose we do, and we go to a certain place. In the morning, I present the subject of the two resurrections, and give my views and faith upon it. In the afternoon, my brother gets up and calls me a blockhead for believing such a doctrine, and tells the peo-

ple not to listen to me. How can I labor with such a man? Where do you think he puts the thousand years? Why, somewhere in the reign of the Little Horn!—not Christ!—somewhere in the dark ages!! and endeavors to make the thousand years fit somehow, and somewhere, on the 1260 years! This makes me think of a child putting on his father's great-coat, hat, and shoes, and endeavoring to make others think that he is his father himself. Now, all I have to say to such is, You take the right, and I will take the left. I do not believe that any reflecting brother will give up the good old faith,—as was said this morning—"that faith for which the martyrs suffered and died"—for such errors as these. Yet I know that there are good brethren led away by a false and insidious spirit, without due examination and consideration. The time has come, brethren, that we should bear testimony on this subject. I am inclined to ask such brethren as are forward in the spread of this doctrine, Have you no sinister motive in view when you attempt to prove that the martyrs have reigned with Christ, and during the dark ages? and when you endeavor to convert one thousand years into twelve hundred and sixty? It is all absurd to suppose that the martyrs have reigned with Christ, and that, too, in the darkest age the world ever saw!—that age in which they suffered the most!—that age of the abomination of desolation! when the "mystery of iniquity,"—"Mystery, Babylon the great, the mother of harlots"—was drunken with the blood of the saints! What did Paul mean when he said, "If we suffer, we shall also reign with him? If we deny him, he also will deny us." Brethren, we are going to the judgment, and it matters a good deal what we preach and believe. In view of this, let us be careful how we preach and believe, or change our views. When this doctrine of but one resurrection began to be preached among us, I asked myself, What point of the Advent faith has not been attacked, and that, too, by its professed friends? Look around, my brethren, and see, there is not a single point—not even the personal coming of our Lord in the clouds of heaven—but what has, in the estimation of those who have attacked them, been demolished. You may take the list of doctrines published at our first Conference in Boston, or Albany, and you will find it to be so. Before I became an Adventist, I believed in one resurrection,—in the resurrection of the body,—in the personal identity of the resurrection;—I always believed this; but I was in the dark in reference to the two resurrections. Now, shall I heed a man when he asks me to leave the light, and go back into the dark? No. I am unalterably fixed in my belief in this thousand years' reign of Christ. I believe the doctrine of the first resurrection and reign with Christ is the truth of the Bible; and were it not for this, I should not be a believer in the Advent faith to-day. This is the time of rest for God's people,—the great sabbath of creation,—and I am daily looking for it to take place.

Bro. ROBINSON said: A short time since a man came out West, and stated that the majority of the brethren at the East believed in one resurrection, and that we ought to give it an immediate examination, for he believed it was the truth. Moreover, he said that the principal brethren—among them Bro. HIMES, LITCH, and others—had partially, if not wholly, embraced the views, and that it was thought that Bro. BLISS, though he had not exactly embraced it, was convicted; though they were not positive as to that; but that the majority believed, and had come to the conclusion that there was but one resurrection, there could be no doubt. Now, I believe that this Conference ought to take this matter up, either by adopting the present preamble and resolution, or placing them in the hands of the business committee, and then passing them.

Bro. HALE said: I have no disposition, and I do not think Bro. NEEDHAM ought, to monopolize this subject.—I think all true Adventists believe the doctrine of the two resurrections. This subject reminds me of an anecdote of two clergymen, one of them an Irishman. The Irishman was preaching in a certain place on the subject of the millennium, and proclaimed it to be in the future. After he was through, the other clergyman arose, and endeavored to show that the millennium was in the past. Says the Irishman at the close, "If we have had one millennium, good Lord save us from another." So I feel to-day. If that was the millennium—back there in the dark ages—we are of all men the most miserable. I do not dis fellowship a brother though he believes this; yet what we want is, men who will make the Advent hope and faith the one great subject, and keep their opinions in their true place, and endeavor to advance and promote the great cause in which we are mutually engaged.

Bro. PARKER said: I hope this resolution will not pass. My reason is, that I believe there are some good and consistent brethren who co-operate with us in other points of doctrine, and yet do not see with us on this. The resolution seems to cut off these brethren. Now, Bro. NEEDHAM holds views in reference to the sleep of the dead, &c., in which I concur; I have been greatly edified in reading the articles he has published on the subject. If, therefore, it is proper to introduce a resolution restricting the faith of brethren in the one instance, we may do so in the other. My opinion is, that we should let this matter rest, at least for the present. We should be as wise as serpents, and as harmless as doves.

Dr. SMITH said: My mind is with the main body of the brethren on the subject of the two resurrections; and were there one word, or sentence, struck out of the resolution, I would vote heartily in its support. The doctrine of the two resurrections amounts to a good deal with me.

Bro. ROBINSON remarked, that he hoped the resolution would be placed in the hands of the committee for revision.

Bro. THOS. SMITH said: I agree with Bro. PARKER, that this matter ought to rest for the present.—There are several good-souled and faithful brethren who are believers in but one resurrection, but agree with us in other points of faith. As before remarked, let us be as wise as serpents, and as harmless as doves.

Bro. J. S. WHITE said: Touching this matter, I never had any sympathy with the doctrine of but one resurrection. To think that the martyrs, represented by John as under the altar, crying, "How long, O Lord, holy and true," &c., who had suffered, and were looking forward, that they might obtain a better resurrection, lived and reigned with Christ when they were beheaded, I cannot. I think, that if we just let those brethren alone for a short period, they will see their mistake.

Bro. HIMES said: I will not occupy your time long. I have felt doubtful as to what would be a judicious course to pursue in this case. I am opposed to proscription; but the state of the case is this. There are some persons, connected with a strong financial resource, who are devoting their whole efforts to undermine this our faith. The paper that now advocates their views was got up, and has been sustained, for the principal purpose of supporting the doctrine of but one resurrection. There are teachers, also, who enter into our Advent churches, and the result is, some are tainted with this error. That is the reason why some of them are not here to-day—not even represented. These men are perverting the whole Advent interest; and what use is it to help and sustain the very instrumentality designed to destroy us? Shall we aid this under-handed work? My view is, that if we do not pass this resolution, we shall not have done our duty. I said to one this morning, when talking on this subject, "You must take the right hand, and I the left; or you the left, and I the right." I could not labor with him—our faith is not the same. Bro. PARKER remarked, that brethren entertained other views differing from those held by myself and others. But the views he mentioned are not a thousandth part so dangerous as the subject now under consideration. This affects our most blessed hope,—that hope for which martyrs bled and died. Who originated this doctrine? Those who are opposed to the cause,—those who are endeavoring to gratify a stubborn and perverse will,—those who have given a greater amount for its diffusion than they ever did for the truth. I know what I am saying. I am not willing to place this doctrine of the first resurrection in jeopardy, and leave it where it will be trampled in the dust. If we have any hope, the resurrection is that hope. When we have spiritualized away the language of the 20th of Revelation, what remains for us? We may as well spiritualize the whole Bible, and thus render all the promises of God of no practical benefit. Let us take our stand; we have got to meet this question, sooner or later. This matter will not rest here. For one, I mean to stand and defend this truth as long as I have life and being;—I am ready to meet the issue to-day.

It was voted that the resolution be placed in the hands of the business committee for revision, and presented during the evening session.

Adjourned by benediction.

EVENING SESSION.

Prayer by Bro. NEEDHAM.

The Conference listened to a discourse from Bro. J. LITCH, on Luke 21:31.

The committee to whom was referred the resolution discussed in the afternoon, reported it back, modified in only one or two particulars. It was adopted. Conference adjourned by prayer.

O. R. FASSETT, Sec'y. J. LITCH, V. P.

Correspondence.

The Gospel Hope. *ANASTASIS (Anastasis.)*

BY MRS. A. C. JUDSON.

Oh, earth is dark—deeply, intensely dark:
Shrouded in sin, with sorrow's dismal pall
Is overspread. The sighs, and groans, and tears
Of her vast millions, rise unceasingly,
In one continuous cloud; most woful cloud,
Whereon no sunbeams shine. And there is nought
Where'er the eye can roam, to cheer the heart;
And lays his withering hand on old and young:
Mortals of every rank, and every age,
Are stricken down by his all-conquering arm,
And left as nought, to moulder in the earth,
And turn again to dust. Alas! how sad,
How deeply mournful is the work of death!
The lovely boy that has just learned to lisp
The words his mother taught him, in the bloom
And freshness of his childhood, droops, and turns
To marble paleness. While the eye is closed
That once was full of beauty, and the lips
Sealed in unwonted silence. Those around
Gaze with unmingled grief, as they behold
This sleeping cherub laid within the tomb.
And who can tell the loneliness and grief
Of her who gave it birth,—of *they* who bore
The name of Parent to this little one!
Oh! cruel foe! to rob them of their joy,
To crush their hopes that yet were in the bud,
And leave them stricken, like the forest-tree
Scathed by the lightning's blast. Who can assuage
Their bitter poignant grief?

Behold her too,
Around whom gathered, day by day, a group
Of cherished ones—their sun, their source of joy—
Guiding, restraining, teaching, leading them
As none beside could do; now lying low
Upon the bed of languishing—her life
Yielding at last to man's relentless foe,
And she is borne away, hid from their eyes,
To be deposited where worms may feed
On her once lovely form. Alas! Alas!
The piteous moans of these poor orphans, tell
How fearful are the ravages of death!
And every day, yea, every hour are scenes,
Heart-rending scenes like these.

The giddy throng
Move on with lightsome step, and yet he treads
Close in their path, with sickle all prepared,
And, one by one, they fall to rise no more.
The fondest ties are sever'd—hopes are crush'd,
Beauty destroyed, and all is blight and woe.
To day we love,—To-morrow it may be
Our turn to meet this foe inveterate,
And he the victor. Lo, what'er our joy,
Such dark foreboding clouds it. We but live
In constant expectation of our doom,
This dreaded, fearful doom.

Yea, life is dark.
The world is sorrowful, and what but woe
O'erhangs the future! Tell me, is there aught
To shed one ray of hope—to cheer the soul
During a life so brief, so dark as this?
Ye, who are guided by a Power unseen,
Who've search'd the mysteries of that wondrous Book,
And walk as "strangers" 'mid the multitude;
Say, is there aught to cheer a saddened heart,
A heart that's weary of this world's rude strife,
Sick of its sorrows, tremulous with fear
In view of death, and mortal's last abode,
The dreary, dismal tomb? Is this the end,
The final destiny of noble man?
There must existence cease, and, as the worm,
Or clod that covers him, must he become
Extinct forever! Say, is there no hope?

CHRISTIAN PILGRIM.
Yes, there is hope. Glory and praise to Him
Who sitteth on the throne, and being gave
To every thing that liveth; from the least
Of forms invisible, to him who walks
Erect and noble—as "creation's lord."—
To him who "was, and is, and is to come,"
Who saw man's wretched state beneath the fall,
And gave his Son a willing sacrifice,
To make atonement. To work out a full,
Complete redemption, and the gift restore
Which he had forfeited. Yes, praise to Him,
Eternal, rapturous praise; for *there is hope*—
Refulgent hope, that, like the tints of morn,
Or rainbow hues athwart the darkness, shines,
And sweetly cheers us. 'Tis an "anchor, sure
And steadfast" ever to the needy soul
Toss'd on life's boisterous ocean—a true star,
To guide the weary mariner—the *all*
Of mortal in this life.—Oh, then attend,
Child of the dust, give ear to gospel truth,
Lay hold upon this hope, this glorious hope,
And grasp it firmly even to the end.

True, earth is dark. Beneath Jehovah's curse,
Pronounced long since, upon that fatal day
When man became apostate, still it lies,
Groaning to be delivered. "Dust thou art,"
Was the Almighty's fiat, "And to dust
Shalt thou return." Satan hath placed his foot
Upon the soil, and claims dominion here;
And death is one of his ambassadors,
Whom he employs in his usurped domain
To scatter poignant misery and woe.
The whole creation groaneth, and, alas!
Hath groaned full long beneath such dismal reign;
But He whose throne is from eternity,
Who is above all gods, hath with the curse
Decreed a promise, making it most sure
With oath immutable—wherein we have
Strong consolation in this vale of death.—
Earth is to be redeemed. The curse removed—

Death banish'd ever, and that mighty Foe
Who hath the power of death, to be destroyed.
Christ, who bestowed his soul a sacrifice
For man depraved, hath risen from the dead.
Triumphant Victor!—As the golden sheaf
That early ripens, doth the promise give
Of a full harvest, and in ancient days
Was yielded to the Lord a *sacred pledge*
By his true people Israel.—Thus hath He
Become first-fruits of all who sleep in Him.

A morn—a glorious morn is soon to break
O'er earth's long dreary night. The Archangel's trump
Will herald its approach. He who was slain,
In power and glory will descend to earth,
As the bright Sun of righteousness; and then
Millions will waken, those who long have slept—
Prophets, Apostles, Patriarchs most just,
And the vast catalogue of righteous ones,
Who *died in faith* of this transcendent morn,
Will waken from their slumbers, and come forth
To resurrection joyful—that of life,
A never-ending life. Mortal will then
Put on the robe of immortality—
Dust that hath lain for ages will be changed
To forms of beauty—shining like the sun
In its meridian splendor.—Yea, like Him
Who was transfigured on the holy mount,
(Fit emblem of that morning;) or, as when
Revealed in Patmos' isle, to him the loved
Disciple of our Lord.—Most dazzling forms,
Yet, real, tangible; quick to discern,
And to enjoy with an exalted zest
All that is beautiful, and bright, and blest
Of vast creation—never more to know
A sense of suffering, nor again decay,
Or lose the bloom of youth by lapse of time;
But still increase in beauty and delight,
Knowing and doing all their Maker's will.

Such will that morning be—This is the "first,"
The "better resurrection;" shadow'd forth
By pen of inspiration—To the view
Of dying man revealed, to urge him on
To life of holiness, that he may share
In all its glories.—Listen to that word,
Give ear to those blest witnesses, who wrote
As they were moved by influence divine,
Of the pure gospel-hope—To him who "spoke
As never mortal spake,"—Oh listen now,
And let the chart they offer be your guide
Through this most lone and dreary pilgrimage.

JOB.

Man lieth down, and riseth not again;
Until the heavens shall have passed away,
He shall not rise, nor waken from his sleep.
With patience will I wait, yea, all the days
Of my appointed time, until my change,
My final change shall come.

Oh that my words

Were written plainly! Oh, that in a book
They might be printed! or with iron pen,
And lead be graven in the flinty rock,
To stand forever!

For I know indeed

That my Redeemer liveth, and shall stand
At that great, final day, upon the earth;
And though this body may be food for worms,
Until destroyed, yet I shall then behold
E'en in my flesh, my Saviour and my God.
Yea, mine own eyes shall see him for myself,
And not a stranger's—Even now, *my reins*
Consume within me with my ardent hope,
And earnest longing for that glorious day.

DAVID.

Sing to the Lord, ye saints; Give thanks, and sing
At the remembrance of his holiness.
'Tis but a moment that his wrath endures,—
His favor seek, for in it there is life;
There may be weeping through life's dreary night,
But in the morning joy will surely come.

The wicked, though in honor while on earth,
Are like the brutes that perish. In the grave
Death feeds upon them, and the just shall have
Dominion over them in that bright morn.—
Yea, God will ransom from the grave's dread power
My soul, and will receive me to Himself.

I wait for Him—my soul doth daily wait,
And long for his appearing, more than they
Who through the watching of a tedious night
Long for the dawn; and in His word I hope.
I shall behold His face in righteousness,
And my desire will not be satisfied,
Until I awaken from the sleep of death.
In His own likeness—beauteous and divine.

[To be continued.]

Sounding of the Seventh Trumpet.

BRO. HIMES.—I think there is a misapprehension
resting on the minds of many of the best brethren,
in reference to the symbolic work of the seventh angel.
There seems to be almost a universal confounding
of this symbol with the "trump of God," or, "the last
trump," or, "the great sound of a trumpet," spoken
of in immediate connexion with the descent of the
"Lord himself," and the rising of "the dead in
Christ."

This, it seems to me, must be a mistaken view.
These seven angels sounding—each and all of them—
cover a certain space of time, and certain events.—
The trump of God is another thing entirely, and is as
real and literal as the other tremendous scenes of the
judgment day. The seventh angel's sounding is an-
nounced in Rev. 8th, and is called a "woe to the in-
habitants of the earth." Most certainly this cannot
be their final destruction; for it must be analogous to
the two preceding woes. The mighty angel of the
10th chapter gives us the time (i. e., days when it
begins) and work (i. e., finishing the mystery of God).

This seems to pass before the vision of John before
he hears it sound; and he no sooner hears it sound,
than the great voices proclaim that the kingdoms of
this world are become the inheritance (Psa. 2:8) of
our Lord and of his Christ. The woe, the finishing
of the mystery, and the taking of the kingdoms by
Christ, in order to rule and break them, seem to syn-
chronize with, and form a sort of first series in, the
seventh angel's sounding; the descent of the Lord
himself; the changing of the living saints; the rais-
ing of the dead in Christ; the voice of the archangel
and the trump of God; the rewarding of the saints,
and the destroying of those who corrupt the earth,
are the grand consummating scenes, and seem to form
the second and last series in the sounding of the sev-
enth angel, which is announced by the four and
twenty elders on their faces before God.

I do most sincerely believe that the sixth angel
sounded, and the second woe ended, in 1840. The
time of the "quickly" was then occupied with the
proclamation of the "hour of his judgment," and
"a cry;" and in the fall of '44, the seventh angel
began to sound, and the third woe commenced fall-
ing. From that time until the Lord appears, are the
days when it begins, and in which the mystery of
God (the taking of a people from among the Gen-
tiles) is finished. The second series in the seventh
angel's sounding may be expected to begin at any
moment.

L. HERSEY.

Extracts from Letters.

From Cleveland (O.), June 6th, 1848.

BRO. HIMES.—I have been much interested in
reading the report of the New York Conference.—
The sentiment expressed there by one of your num-
ber, that it was owing solely to the agency of God
that he was yet a believer, is undoubtedly the senti-
ment of hundreds who have had like precious faith,
and like sore trials through which to preserve it.

Your "Tracts on Prophecy" I regard as very ex-
cellent, and wish to do all I can in circulating them.
There is with many a willingness to read, and an
anxiety to hear, which very much encourage our ef-
forts. I have a very wide range here, in which "the
day of vengeance of our God" ought to be contin-
ually sounding, until "the year of his redeemed" shall
have come. I need assistance in holding meetings.
Many Conferences might be held to good advantage.
Cannot some brother come immediately to our aid?
We shall try to get Bro. Wetche to visit Oberlin,
and give a lecture or two, on his way East. There
is one student there in the senior theological class,
who advocates two literal resurrections, separated
from each other by a space of time. But generally,
they spiritualize almost without measure.

I preached in this city last Sunday, but must return
home this week. There are a few here who seem
to know in whom they have believed. They do not
have regular preaching. I ask again, Cannot some
"thoroughly furnished" man of God come into this
field? The Lord's will be done. God will be glori-
fied whether men are saved, or perish. Yours, wait-
ing for immortality.

B. MORLEY.

From Seneca Falls (N. Y.), May 21st, 1848.

DEAR BRO. HIMES.—I think a visit from you
through this region would be very profitable at the
present time. There is an increasing interest mani-
fested to hear on the subject of the Advent; and
when we have preaching, we have quite a large and
attentive audience. Our place of worship is pleasant
and commodious.

I rejoice that indications are thickening around us,
that the stone cut out of the mountain without hands
will soon smite the image upon the feet, and break in
pieces all the earthly kingdoms, so that there will be
no place found for them; and in their stead the God
of heaven will set up a kingdom, which shall never
be destroyed. Yet, praise the Lord, "the dream is
certain, and the interpretation thereof sure." Whe-
ther the present agitation in the eastern world is a
fulfillment of the thrones being cast down, or not, it
is an indication to my mind that the nations are get-
ting angry, which is to be followed by the wrath of
God, the time of the dead that they should be judged,
and when God should give reward to his servants the
prophets, and to the saints, and them that fear his
name, small and great, and destroy them that destroy
the earth. O, awful day to those who are unpre-
pared; but thrice happy morn to those who love the
Saviour and his appearing, and can look up and ex-
claim, "Lo, this is our God; we have waited for
him!" In view of all these things, and the signs the
Saviour has given us, I feel I can look up and know
that my redemption draweth nigh. When I look at
myself, I fear that I shall come short; but when I
look to Jesus as an all-sufficient Saviour, I am en-
couraged to look forward and upward.

I truly sympathize with you in your affliction; but
our heavenly Father knows just what is best for us,
and he doeth all things well.

E. P. LUM.

From Cleveland (O.), May 30th, 1848.

DEAR BRO. HIMES.—Though I dissent from some
of the leading sentiments of the "Herald," yet, in
the blessed one of the speedy coming of the Lord we
do not differ. I feel thankful to the Lord, and grate-
ful to you, for your labors in my native land (Eng-
land); and if I had any will of my own, it would
have been that you and others should have gone the
present spring. But I leave this in the hands of him
who is too wise to err.

Let not your light afflictions, which are but for a
moment, bow you down. For about twenty-five
years past I have been but a few weeks free from
them, from frequent and severe attacks of spasmodic
asthma. There are many now sleeping in their graves
who thought they would see me laid there. But to
the praise and glory of God, my personal afflictions,
losses of property (by three fires), the loss of my

partner and seven children, have proved the greatest
blessings I have received; for by these trials my
pride was subdued, my rebellious spirit was con-
quered, and I was led to cry out, "What shall I do
to be saved?" Yours in hope of soon seeing the
King in his beauty.

JOHN REEVE.

Royalton (Vt.), June 5th, 1848.

DEAR BRO. HIMES.—I am still strong in the faith,
and am confidently looking for the blessed hope. O,
the accumulated evidences we have of the truth of
our position,—they are overwhelming to my mind.
What abundant reason we have to thank God and
take courage, that our redemption is so nigh. Yester-
day I spent the Sabbath in Tunbridge, and had a
good and attentive congregation. I find a few there
that are strong in the faith of the speedy coming of
the Lord, and who are extremely gratified with the
"Herald" and its course. I would say, that I es-
teem the "Herald" as the best religious paper, with-
out any exception, that is published. I shall try and
do what I can to sustain it. I am deeply interested
in the proceedings of the New York Conference.—
The Lord be with you and bless you, and preserve
you blameless to the end.

R. T. RUST.

From Danville (Vt.), May 24th, 1848.

BRO. HIMES.—Permit me to express my testimony
in favor of the "Herald" and its management, from
the first to the present time. I do believe, that if
there is truth on the earth, it is to be found among
those who are termed Adventists. We have passed
through many trials, but the Lord has been, and still
is, with us, to sanctify and to save. God is speaking
to this guilty world in thunder tones, to the joy of his
children, and to the fear and terror of the wicked.

I have been of late in a new field with much suc-
cess. In Haverhill the Lord has opened a door; and
you know that when this truth can be fairly presented
to a community, it is always attended with power to
save. I have only preached one day, and after meet-
ing arrangements were made for me to go and preach
one quarter of the time. I trust good will be done
in the name of Christ.

B. S. REYNOLDS.

From South Walden (Vt.), May 30th, 1848.

BRO. HIMES.—There are a few in this place who
are looking for their Redeemer to come; and we are
fully persuaded that this is a safe position. I mean,
by the grace of God, to be one of those that shall
have part in the first resurrection. As far as I am
acquainted, the state of the world answers well the
description given in the Bible, by which we may
know it is the last time. 2 Tim. 3:1-5 is literally
fulfilled, especially that portion which speaks of some
having a form of godliness, &c. Let us watch and
pray, that we may be found of him in peace, without
spot and blameless.

D. G. FARRINGTON.

Obituary.

† DIED, in Bedford, Mass., June 6th, aged 40 years,
Sister SALLY M. NICHOLS, wife of Bro. Stephen N.
Nichols. Sister N. was a living Christian. For
many years she held membership in the church of
Christ, and for the last eight years she has been a
devoted Adventist. She and her husband were among
the first to greet Father Miller on his visit to Massa-
chusetts. And to the last she continued in the full
faith of the speedy coming of Christ. She suffered
a long, lingering illness, which she bore with much
patience. Just before her death, though not able
to speak above a whisper, she was so filled with joy and
blessedness, that she broke out and sung, with a clear
and distinct voice, the following verses:—

I'm a lonely traveler here,
Weary, oppressed;
But my journey's end is near—
Soon I shall rest.
Dark and dreary is the way,
Toiling I've come;
Ask me not with you to stay—
Yonder's my home.
I'm a weary traveler here,
I must go on,
For my journey's end is near—
I must be gone.
Brighter joys than earth can give,
Win me away;
Pleasures that forever live—
I cannot stay.

She then failed to sing any more, but remarked that
she knew it all, and then repeated the whole:—

I'm a traveler to a land
Where all is fair;
Where is seen no broken band—
All, all are there.
Where no tear shall ever fall,
Nor heart be sad;
Where the glory is for all,
And all are glad.
I'm a traveler, and I go
Where all is fair;
Farewell all I've loved below—
I must be there.
Worldly honors, hopes, and gain,
All I resign;
Welcome sorrow, grief, and pain,
If heav'n be mine.
I'm a traveler—call me not—
Upward's my way;
Yonder is my rest and lot,
I cannot stay.
Farewell earthly pleasures, all,
Pilgrim I'll roam;
Hail me not—in vain you call—
Yonder's my home.

After this, she yielded up her spirit to God in peace.
She has left a kind and faithful husband, with many
friends, to mourn.



"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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"Rejoice Evermore."

Repinest thou, my Christian friend,
When God chastises thee?
When trials from his hand descend,
That thou mayst holily be?
If not here on life's sea, on Canaan's blest shore
Thou wilt see 'twas in love, rejoice evermore.

Some brilliant object charmed thy mind,
Thou sought'st it night and day,
But Providence, (and it was kind),
Saw fit to hedge the way.
But complain of it not, God's ways ever adore,
He will lead thee right, rejoice evermore.

Or hast thou lost all earthly things
By one distressing shock?
Does poverty unfledge thy wings,
And chain thee to a rock?
To be rich in true faith are chosen the poor,
While the Lord is thy friend, rejoice evermore.

Has earnest Death come boldly near,
And taken thy dearest friend?
And does the world seem cold and drear,
Without a charm to lend?
On the Lord cast thy care and anguish sore,
And remember his words:—"Rejoice evermore."

Or hast thou lost an envied name,
By sin or some mistake,
And feel'st thou humbled to thy shame,
Thy proper place to take?
Take thou courage from David and Peter of yore,
Go repeat thy ways:—"Rejoice evermore."

But if thou dost for Jesus' name,
By holy word or deed,
Get much of cruel wrath or shame,
Then thou art justly blest.
O, remember the Saviour and his prophets before,
Be exceedingly glad,—leap for joy evermore.

ADDITION MERRILL.

The Frogs of the Apocalypse.

"And I saw come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet, three unclean spirits like frogs: for they are spirits of devils, working miracles, which go forth to the kings of the whole world, to gather them to the hour of the great day of God Almighty."—Rev. 16:13, 14.

(Continued from our last.)

2. Nor, secondly, has the spirit of *Popey*,—the spirit from the mouth of the *Beast*,—been within the last fourteen or fifteen years less active and stirring. I refer chiefly under this head to what has emanated directly from the *Popes* and *Papal Court* at Rome.

What the *popes* did after their restoration to the Romish See, before the outpouring of the sixth Vial, must be considered as but preparatory to the fulfilment of the part figured in the prophecy of the text. I refer to that which I have already noted,—their issuing, forthwith, on their re-settlement at Rome, of official *bulls*, *allocutions*, and *indulgences*, asserting or implying all their old pretensions, as those that bore the character of *Christ's Vicar* (rather of *Antichrist*); and their re-institution of the *Inquisition* and of the *Jesuits*: these latter such reckless agitators for the advancement of *Popey*, that Vitrina thought the three frog-like spirits might one and all be in his time discerned in them.

Alike in France under the Bourbons, Spain under Ferdinand, and Portugal under Don Miguel, (not to add also in Bavaria, Austria, Sardinia, Naples,) there was a marked revival of *Popey*, and in some cases even the Inquisition was again brought into active operation, yet, this being contrary to the spirit of the age, a popular re-action ensued, and the legitimists, its friends of the old regime, were driven from their kingdoms.—But, in the mean while, the unclean spirit from the mouth of the *Beast* had been essaying its strength, *conjunctively with that from the Dragon*, in two countries under Protestant government, viz., Ireland and Belgium: and the essay had been in either case crowned with success. After the agitation of Ireland to its very centre for years, chiefly by united Romish priests and revolutionary demagogues, the Roman Catholic Emancipation Bill

was passed in 1829, as a preferable alternative to civil war: and the next year, through the united action of kindred spirits, the Dutch Protestant King was expelled from Belgium.—Whereupon,—notwithstanding the almost contemporary expulsion from France of its friends the Bourbons by a similar but sole dominant democracy,—the Papal Court, after hesitating for a while what course to pursue in the new conjuncture, being brought to a conviction that democracy was in the ascendant in Western Europe, and finding that the French people, all democratic as they were, professed Catholicism as the religion of the great majority of the nation, and that its King of the Barricades himself every way courted the Papal Church and Hierarchy.—The resolution was taken by it to shape its policy conformably. As the *Dragon*, having learnt from the results of the first and great French Revolution that he could not let loose on Christendom his democratic atheistic spirit, all unmodified and alone, without the danger of a re-action following, in favor of order and perhaps even of true religion, (for religion, in some form or other the human soul craves after,) saw that an alliance was needed with his creature the *Beast*, and accordingly planned it in characteristic subtlety,—so the *Beast* perceived also its advantage, and accepted the alliance offered:—it being obvious that it was one intended to be open or more covert, according to circumstances; not perhaps without temporary quarrels, such as the better to mask the combination: and offering a double seduction from the truth and gospel of Jesus, according as their infidelity or a corrupt anti-Christian Christianity might best suit the character of the country, the times, or the individual.

It was after this that the unclean spirit from the mouth of the *Beast*, the Papal Antichrist, sped forth with that rapidity and power over the earth, that has of late years so astonished the minds of men.

Romish chapels and convents and colleges sprang up with increased rapidity over England. Conversions became frequent. The press gave its powerful aid to the cause. Roman Catholic reviews, magazines, and newspapers,—many characterized by exceeding subtlety of argument, and not a little display of learning,—as well as cheap religious controversial works, and tracts fitted for the multitude, obtained, and have ever since continued to obtain wide circulation among Protestants: and romances, and novels, and works on poetry, history, music, architecture, all of the same character, helped forward the movement.—Meanwhile in Ireland, *Popey* was rampant.

To the vast English foreign colonies the same spirit had now the opportunity of speeding forth in power; to India, Australia, New Zealand, the Cape, Canada, Newfoundland:—everywhere Romish bishops and priests, salaried by Government, though with instructions from the Pope, on their settlement organizing the Romish interests; seizing if possible on the education, influencing newspapers, and, in case of popular institutions, agitating for political power.

Nor has France less prominently in her sphere helped forward the unclean spirit from the Papal Antichrist:—at home admitting indeed conjointly more of the counter-element of infidelity resisting and opposing; but abroad helping the cause heartily even more than England: the English Government under the Reform Bill having only forwarded its interests in conjunction, and on the same footing, with those of the Protestant Church and Protestant sects of this kingdom; but France furthering them distinctively and alone.

now a new Papal Episcopate, and Abyssinia, in Syria, and in Egypt; indeed throughout the territories of the Turkish empire generally, the unclean spirit from the mouth of the *Beast* has, under these auspices, made its voice to be heard with long unwonted power. The French flag waves over the Roman Catholic churches and convents of Syria. Democratic France boasts to be the protectress of Catholicism.

Other European Roman Catholic States have not been wanting in giving their support and aid to the movement; and that of the United States of North America may be mentioned as very prominently one of the foreign local scenes on which it has been exhibited.—Let me only further add, that, to mar the work of evangelic Protestant missions has been proved in every case one primary object of this spirit from the *Beast's* mouth issuing forth. And, on the whole, such has been its support,—funds to the amount of near £1,000,000 sterling a-year being now, it is said, the Papal revenue in aid of Propaganda objects,—and such in different foreign countries its prospects of success,—that both at Rome and elsewhere the expectation has been avowed, and with almost the sanguine hopes of the olden and palmy days of *Popey* that the prophecies of the latter day are about being fulfilled in its favor; when all nations shall submit to the *Pope*, all people do him homage, from the river even to the world's end.

3. I was next to speak of the unclean spirit from the mouth of the *False Prophet*, or clergy of the *Romish apostacy*.—Now I have under the last head anticipated much of what might perhaps have been stated under this. For if Rome and its *popes* have sent forth in their bulls and ordinances, their vicars apostolic and bishops, the missions and money of the Propaganda, their voice of *Popey*,—the *Romish clergy* have, as a body, taken it up: and themselves, even as if with personal interest and ambition in the matter, adopted the cry, and urged the cause forward. The distinctness, however, of this Apocalyptic symbol,—the distinctness I mean of its voice in the trio,—seems rather to require (as I have before said) that we should seek its fulfilment in the voice of the priesthood of the Apostacy, in so far as, while mainly supporting the *Popey* of Rome, it may yet have had a certain political independency, if not religious peculiarity. And such independency does in fact now attach, more or less, to the Spanish, Portuguese, and French clergy:—to the latter more especially, as members of the *Gallician Church*; a Church proud of its liberties, and not ultramontane in principle, but rather regarding *General Councils* as the seat of the infallibility of the Church, not individual *popes*. Yet do they all so hold, like as at Constantine, to the superstitions and false dogmas of the Apostacy, as to speak but one of the tone of the Western *False Prophet*:—the voice of a modified *Papacy*.

But we are forced, ere we quit this head, to look nearer home; and to ask whether, since independency to a certain degree, and distinctness of voice, is thus apparently required, in order precisely to satisfy the emblematic intimations respecting this spirit in the text, we may not among ourselves too have seen that which has answered to it. The warning cry of a watchman of our Israel, as well known for his spirit of love and benevolence as even for his zeal in the Christian cause, has been lately heard to denounce the modern *Oxford Tractarianism* as, in part, the very voice of the *False Prophet* in the text. Can this be the case? Is it really the voice of the unclean spirit, apocalyptically pre-figured as issuing like a frog out of the mouth of the *False Prophet*, that has been resounding these last eight or ten years

from the banks of the *Isis*? This is a grave question.

Certainly, if at the first there was much in it that to a discerning ear and eye seemed suspicious, there were indications also apparently of an opposite character. When the *infidel revolutionary spirit* swept like a flood across our land, (England,) combining and fraternizing therewith, swelled the torrent, the Oxford primary movement was against,—not for it. And hence in fact its early strength. It was looked on by the friends of order, religion, and the church, in times of fearful peril and agitation, as an ally of conservatism. And doubtless of its early supporters there were not a few that at the time so intended it, and foresaw not whither it would lead them. When a spirit of delusion goes abroad, its plans are not at once fully developed; and thus its agents and instruments are often at the first led blindfold. Satan may come in, we know from Scripture, even as an Angel of light. But the development has now at length been sufficiently clear and unequivocal. And painful as it is to me to write on the subject—especially considering how much there is of what is eminent and estimable in many who have more or less appeared to favor the doctrine,—I dare not shrink from avowing my conviction that Mr. Bickersteth is warranted in the warning-cry he has sent forth; and that the *Oxford Tractarianism* bears with it evidence of being in very truth one form of the voice of the *False Prophet*, pre-figured to St. John under the sixth Vial in the Apocalypse.

As to its theological character and doctrine, the first thing which strikes us (and it is indeed a most striking one) is, that it notoriously takes for its model, in respect of doctrine and practice, not the primitive age, so as is often most strangely and untruly asserted by its teachers, but that of the fourth and fifth centuries; an era when the Church was greatly corrupted,* and which the Apocalyptic visions designate as that of the first marked development of the apostacy:—nor this alone, but that it has selected for the primary and fundamental doctrines of its movement, that very dogma respecting the sacraments as the only, and in the case of baptism, the necessarily effectual means of communicating divine life to man, as well as that respecting the priesthood of their apostolic succession, as its only and its *ex opere operato* conveyancers, (to the destruction of personal spiritual religion, and supercession of the grace and Spirit of Christ, Himself directly and individually the illuminator and quickener of each dead soul,) which in the same pre-figurative visions of Patmos were noted with the silent reprobation of the divine inditing Spirit, as the primary and fundamental doctrines of the then incipient apostacy.—2. It appears that one of its next advances, still in close imitation of the early false teachers, (that germ of the *False Prophet*), apocalyptically noted also, in the same and another picture of that primary age of apostacy, has been to doctrines of reserve on the atonement, and doctrines concerning justification, through which Christ was and is virtually superseded in his character of our atonement: as also to doctrines concerning the mediation of living priests, and of departed saints, through which He is equally superseded in his character of the Mediator for sinful men.

3. It refuses to receive as one rule of faith and practice the written word and commandments of God; a firm adherence to which is one constant mark of the true prophets and wit-

* So the Bishop of London, in his late "Charge," p. 60: "Not the primitive Church, but the Church of the fourth or fifth century; infected as it was with the remains of Gnostic superstition, and the inventions of enthusiastic or ambitious men."

* In Apocal. p. 975.

nesses for Christ, in the Apocalyptic prophecy: making them void, as did both the Pharisees of old, and the apostatizing teachers (or *germinating False Prophet*) of the fourth and fifth centuries, by the addition of another rule of faith and conduct; viz., that of its own traditions and the commandments of men.—4. It supports in no equivocal manner the *Papal pretensions and authority*, just as the full-grown Apocalyptic False Prophet did those of the Beast, from soon after the rise of the Beast's empire in the West:—inculcating the reverence due to the Pope of Rome, admitting his universal primacy, deploring the schism from him made at the Reformation, longing for reconciliation with him, even though it might have to be effected in the garb of penitence, speaking of his See as the Saviour's Holy Home, lauding its ritual and its missal, in contrast with the formularies and rites of the English Church, as the very spirit of devotion, and warding off from it and him, with the earnest and blind partiality of filial devotedness, all application to them of those too applicable prophecies of the Beast Antichrist, and his harlot Church on the seven hills.—5. It lays claim, just like the False Prophet, to the power of *working miracles* on the souls of men: * in such manner indeed as actually to furnish a comment, not only on the text now before us,† but on a previous Apocalyptic statement also about the False Prophet's working miracles; in that case "before," or under authority from, the Papal Beast his principal.—6. It avows its allegiance to *Ecumenic General Councils*, (not exclusively of that of *Trent*.) even as to that which speaks the voice of God's Spirit, and possesses the Spirit's infallibility. * * And both excusing, and expressing desire for the re-enactment of those penalties of excommunication and death, with a view to the enforcement of the Church's decrees, which the False Prophet, described in Apoc. 13, inspired the Beast's Image to enact against all recusants or disobedient, in enforcement of its dogmas.—7. It professes its bitter enmity against the anti-Papal witnessing of Protestantism, and the Reformation of the sixteenth century.—(To be continued.)

The Celestial Railroad.

BY NATHANIEL HAWTHORNE.

(Concluded.)

It would fill a volume, in an age of pamphlets, were I to record all my observations in this great capital of human business and pleasure. There was an unlimited range of society—the powerful, the wise, the witty, and the famous in every walk of life—princes, presidents, poets, generals, artists, actors, and philanthropists, all making their own market at the Fair, and deeming no price too exorbitant for such commodities as hit their fancy. It was well worth one's while, even if he had no idea of buying or selling, to loiter through the bazaars and observe the various sorts of traffic that were going forward.

Some of the purchasers, I thought, made very foolish bargains. For instance, a man having inherited a splendid fortune, laid out a considerable portion of it in the purchase of diseases, and finally spent all the rest for a heavy lot of repentance and a suit of rags. A very pretty girl bartered a heart as clear as crystal, and which seemed her most valuable possession, for another jewel of the same kind, but so worn and defaced, as to be utterly worthless. In one shop, there were a great many crowns of laurel and myrtle, which soldiers, authors, statesmen, and various other people, pressed eagerly forward to buy; some purchased these paltry wreaths with their lives; others, by a toilsome servitude of years; and many sacrificed whatever was most valuable, yet finally slunk away without the crown. There was a sort of stock or scrip, called Conscience, which seemed to be in great demand, and would purchase almost anything. Indeed, few rich commodities were to be obtained without paying a heavy sum in this particular stock, as a man's business was seldom very lucrative unless he knew previously when and how to throw his hoard of Conscience into the market. Yet, as this stock was the only thing of permanent value, whoever parted with it was sure to find himself a loser in the long run. Several of the speculations were of a questionable character. Occasionally, a member of Congress recruited his pocket by the sale of his constitu-

ents; and I was assured that public officers have often sold their happiness for a whim. Gilded chains were in great demand, and purchased with almost any sacrifice. In truth, those who desired, according to the old adage, to sell anything valuable for a song, might find customers all over the Fair; and there were innumerable messes of pottage, piping hot, for such as chose to buy them with their birth-right. A few articles, however, could not be found genuine at Vanity Fair. If a customer wished to renew his stock of youth, the dealers offered him a set of false teeth, and an auburn wig; if he wanted peace of mind, they recommended opium or a brandy-bottle.

Tracts of land and golden mansions, situated in the Celestial City, were often exchanged, at very disadvantageous rates, for a few years' lease of small dismal, inconvenient tenements in Vanity Fair. Prince Beelzebub himself took great interest in this traffic, and sometimes condescended to meddle with smaller matters. I once saw him bargaining with a miser for his soul, which, after much ingenious skirmishing, on both sides, his Highness succeeded in obtaining at about the value of sixpence. The prince remarked, with a smile, that he was a loser by the bargain.

Day after day, as I walked the streets of Vanity, my manners and deportment became more and more like those of the inhabitants. The place began to seem more like home; the idea of pursuing my way to the Celestial City, was almost obliterated from my mind. I was reminded of it, however, by the sight of the same pair of pilgrims at whom we laughed so heartily when Apollyon puffed smoke and steam in their faces, at the commencement of their journey. There they stood, amid the densest bustle of Vanity—the dealers offering them their purple and fine linen, and jewels; the men of wit and humor gibing at them; a pair of buxom ladies ogling them askance; Mr. Smooth-it-away whispered some of his wisdom at their elbows, and pointed to a newly-erected temple—but there were those worthy simpletons, making the scene look wild and monstrous, merely by their stolid repudiation of all part in its business or pleasures.

One of them—his name was Stick-to-the-right—perceived in my face, I suppose, a species of sympathy and almost admiration, which, to my great surprise, I could not help feeling; for this pragmatic couple. It prompted him to address me.

"Sir," inquired he, with a sad, yet mild and kindly voice, "do you call yourself a pilgrim?"

"Yes," I replied, "my right to that appellation is indubitable. I am merely a sojourner here in Vanity Fair, being bound to the Celestial City by the new railroad."

"Alas, friend," rejoined Mr. Stick-to-the-right, "I do assure you, and beseech you to receive the truth of my words, that whole concern is a bubble. You may travel on it all your life-time, were you to live thousands of years, and yet never get beyond the limits of Vanity Fair! Yea; though you should deem yourself entering the gates of the Blessed City it will be nothing but a miserable delusion."

"The Lord of the Celestial City," began the other pilgrim, whose name was Mr. Go-the-old-way, "has refused, and ever will refuse, to grant an act of incorporation for this railroad; and unless that be obtained, no passenger can ever hope to enter his dominions. Wherefore, every man who buys a ticket, must lay his account with losing the purchase-money—which is the value of his own soul."

"Poh, nonsense!" said Mr. Smooth-it-away, taking my arm and leading me off, "these fellows ought to be indicted for a libel. If the law stood as it once did in Vanity Fair, we should see them grinning through the iron bars of the prison window."

This incident made a considerable impression on my mind, and contributed, with other circumstances, to indispose me to a permanent residence in the city of Vanity; although, of course, I was not simple enough to give up my original plan of gliding along easily and commodiously by railroad. Still, I grew anxious to be gone;—amid the occupations and amusements of the fair nothing was more common than for a person—whether at a feast, theatre, or church, or trafficking for wealth, and honors; or whatever he might be doing, and however unseasonable the interruption—suddenly vanish like a soap-bubble, and be never more seen of his fellows; and so accustomed were the latter to such little accidents, that they went on with their business as quietly as if nothing had happened. But it was otherwise with me.

Finally, after a pretty long residence at the

Fair, I resumed my journey towards the Celestial City, still with Mr. Smooth-it-away at my side. At a short distance beyond the suburbs of Vanity, we passed the ancient silver mine, of which Demas was the first discoverer, and which is now wrought to great advantage, supplying nearly all the coined currency of the world. A little further onward was the spot where Lot's wife had stood for ages, under the semblance of a pillar of salt. Curious travellers have carried it away piece-meal. Had all regrets been punished as rigorously as this poor dame's were, my yearnings for the relinquished delights of Vanity Fair might have produced a similar change in my corporeal substance, and left me a warning to future pilgrims.

The next remarkable object was a large edifice, constructed of moss-grown stone, but in a modern and airy style of architecture. The engine came to a pause in its vicinity with the usual tremendous shriek.

"This was formerly the castle of the redoubtable giant Despair," observed Mr. Smooth-it-away; "but since his death, Mr. Flimsy-faith has repaired it, and now keeps an excellent house of entertainment here. It is one of our stopping places."

"It seems but slightly put together," remarked I, looking at the frail yet ponderous walls. "I do not envy Mr. Flimsy-faith his habitation. Some day it will thunder down upon the heads of the occupants."

"We shall escape at all events," said Mr. Smooth-it-away; for Apollyon is putting on the steam again."

The road now plunged into a gorge of the Delectable Mountains, and traversed the field where, in former ages, the blind men wandered and stumbled among the tombs. One of these ancient tomb-stones had been thrust across the track, by some malicious person, and gave the train of cars a terrible jolt. Far up the rugged side of a mountain, I perceived a rusty iron door, half overgrown with bushes and creeping plants, but with smoke issuing from its crevices.

"Is that," inquired I, "the very door in the hill-side, which the shepherds assured Christian was a by-way to Hell?"

"That was a joke on the part of the shepherds," said Mr. Smooth-it-away, with a smile. "It is neither more nor less than the door of a cavern, which they use as a smoke-house for the preparation of mutton hams."

My recollections of the journey are now, for a little space, dim and confused, inasmuch as a singular drowsiness here overcame me, owing to the fact that we were passing over the enchanted ground, the air of which encourages a disposition to sleep. I awoke, however, as soon as we crossed the borders of the pleasant land of Beulah. All the passengers were rubbing their eyes, comparing watches, and congratulating one another on the prospect of arriving so sensibly at the journey's end. The sweet breezes of this happy clime came refreshingly to our nostrils; we beheld the glimmering gush of silver fountains, overhung by trees of beautiful foliage and delicious fruit, which were propagated by grafts from the celestial gardens. Once as we dashed onward like a hurricane, there was a flutter of wings, and the bright appearance of an angel in the air, speeding forth on some heavenly mission. The engine now announced the close vicinity of the final Station House, by one last and horrible scream, in which these seemed to be distinguished every kind of wailing and woe, and bitter fierceness of wrath, all mixed up with the wild laughter of a devil or a madman. Throughout our journey, at every stopping place, Apollyon had exercised his ingenuity in screwing the most abominable sounds out of the whistle of the steam-engine; but, in this closing effort, he out-did himself, and created and infernal uproar, which, beside disturbing the peaceful inhabitants of Beulah, must have sent its discord even through the celestial gates.

While the horrid clamor was still ringing in our ears, we heard an exulting strain, as of a thousand instruments of music, with height, and depth, and sweetness, in their tones, at once tender and triumphant, were struck in unison, to greet the approach of some illustrious hero, who had fought the good fight and won a glorious victory, and was come to lay aside his battered arms forever. Looking to ascertain what might be the occasion of this glad harmony, I perceived, on alighting from the cars, that a multitude of shining ones had assembled on the other side of the river, to welcome two poor pilgrims who were just emerging from its depths. They were the same whom Apollyon and ourselves had persecuted with gibes and taunts, and scalding steam, at the

commencement of our journey—the same whose unworldly aspect and impressive words had stirred my conscience amid the wild revelers of Vanity Fair.

"How amazingly well these men have got on," cried I to Mr. Smooth-it-away. "I wish we were secure of as good a reception."

"Never fear—never fear!" answered my friend. "Come—make haste; the ferry boat will be off directly: and in three minutes you will be on the other side of the river. No doubt you will find coaches to carry you up to the city gates."

A steam ferry-boat, the last improvement on this important route, lay at the river side, puffing, snorting, and emitting all those other disagreeable utterances, which betoken the departure to be immediate. I hurried on board with the rest of the passengers, most of whom were in great perturbation; some bawling out for their baggage; some tearing their hair and exclaiming that the boat would explode or sink; some already pale with the heaving of the stream; some gazing affrighted at the ugly aspect of the steers-man; and some still dizzy with the slumberous influences of the Enchanted Ground. Looking back to the shore, I was amazed to discern Mr. Smooth-it-away waving his hand in token of farewell!

"Don't you go over to the Celestial City?" exclaimed I.

"Oh, no!" answered he with a queer smile, and that same disagreeable contortion of visage which I had remarked in the inhabitants of the Dark Valley. "Oh, no! I have come thus far only for the sake of your pleasant company. Good bye! We shall meet again."

And then my excellent friend, Mr. Smooth-it-away, laughed outright; in the midst of which cackling, a smoke wreath issued from his mouth and nostrils. While a twinkle of livid flame darted out of either eye, proving indubitably that his heart was all of a red blaze. The impudent fiend! To deny the existence of Tophet, when he felt its fiery tortures raging within his breast! I rushed to the side of the boat, intending to fling myself on shore. But the wheels, as they began their revolutions, threw a dash of spray over me, so cold—so deadly cold, with the chill that will never leave those waters, until Death be drowned in his own river—that, with a shiver and a heart quake, I awoke. "Thank Heaven, it was a Dream!"

The Mediator.

Before we conclude, we shall just advert to another sense in which the Mediator between God and man may be affirmed to have laid his hand upon them both:—He fills up that mysterious interval which lies between every corporeal being, and the God who is a spirit, and is invisible.

No man hath seen God at any time,—and the power which is unseen is terrible. Fancy trembles before its own picture, and superstition drops its darkest imagery over it. The voice of the thunder is awful; but not so awful as the conception of that angry being who sits in mysterious concealment and gives it all its energy. In these sketches of the imagination, fear is sure to predominate. We gather an impression of Nature's God, from those scenes where Nature threatens and looks dreadful. We speak not of the theology of the schools, and the empty parade of its demonstrations. We speak of the theology of actual feeling,—that theology which is sure to derive its lessons from the quarter whence the human heart derives its strongest sensations,—and we refer both to your own feelings, and to the history of this world's opinions, if God is more felt or more present to your imaginations in the peacefulness of spring, or the loveliness of a summer landscape, than when winter with its mighty elements sweep the forest of its leaves, when the rushing of the storm is heard upon our windows, and man flees to cover himself from the desolation that walketh over the surface of the world.

If nature and her elements be dreadful, how dreadful that mysterious and unseen Being, who sits behind the elements he has formed, and gives birth and movement to all things! It is the mystery in which he is shrouded,—it is that dark and unknown region of spirits, where he reigns in glory, and stands revealed to the immediate view of his worshippers,—it is the inexplicable manner of his being so far removed from that province of sense, within which the understanding of man can expatiate,—it is its total unlikeness to all that nature can furnish to the eye of the body, or to the conceptions of the mind which animates it—it is all this which throws the being who formed us at

* "If baptism be the cleansing and quickening of the dead soul, to say nothing of the Lord's Supper, they, Christ's ministers, do work miracles."—Tract 85, of the series published by the Tractarians.

† These are the spirits of demons working miracles."

a distance so inaccessible,—which throws an impenetrable mantle over his way, and gives us the idea of some dark and untrodden interval betwixt the glory of God, and all that is visible and created.

Now, Jesus Christ has lifted up this mysterious veil, or rather he has entered within it. He is now at the right hand of God; and though the brightness of his Father's glory, and the express image of his person, he appeared to us in the palpable characters of a man; and those high attributes of truth, and justice, and mercy, which could not be felt or understood, as they existed in the abstract and invisible Deity, are brought down to our conceptions in a manner the most familiar and impressive, by having been made, through Jesus Christ, to flow in utterance from human lips, and to beam in expressive physiognomy from a human countenance.

So long as I had nothing before me but the unseen spirit of God, my mind wandered in uncertainty, my busy fancy was free to expatiate, and its images filled my heart with disquietude and terror. But in the life, and person, and history of Jesus Christ, the attributes of the Deity are brought down to the observation of the senses; and I can no longer mistake them, when in the Son, who is the express image of the Father, I see them carried home to my understanding, by the evidence and expression of human organs,—when I see the kindness of the Father, in the tears which fell from his Son at the tomb of Lazarus,—when I see his justice blended with his mercy, in the exclamation, "O Jerusalem, Jerusalem," by Jesus Christ; uttered with a tone more tender than the sympathy of human bosom ever prompted, while he bewailed the sentence of its desolation,—and in the look of energy and significance which he threw upon Peter, I feel the judgment of God himself, flashing conviction upon my conscience, and calling me to repent while His wrath is suspended, and He still waiteth to be gracious.

And it was not a temporary character which he assumed. The human kindness, and the human expression which makes it intelligible to us, remained with him till his latest hour. They survived his resurrection, and he has carried them along with him to the mysterious place which he now occupies. How do I know all this? I know it from his history; I hear it in the parting words to his mother from the cross, I see it in his unaltered form when he rose triumphant from the grave; I perceive it in the tenderness for the scruples of the unbelieving Thomas; and I am given to understand, that as his body retained the impression of his own sufferings, so his mind retains a sympathy for ours, as warm, and gracious, and endearing, as ever. We have a Priest on high who is touched with a fellow feeling for our infirmities. My soul, unable to support itself in its aerial flight among the spirits of the invisible, now reposes on Christ, who stands revealed to my conceptions in the figure, the countenance, the heart, the sympathies of man. He has entered within that veil which hung over the glories of the Eternal; and the mysterious inaccessible throne of God, is divested of all its terrors, when I think that a friend who bears the form of the species, and knows its infirmities, is there to plead for me.—*Chalmers.*

Maria Louisa. No. IV.

BY REV. JOHN S. C. ABBOTT.

(Concluded.)

There are few events recorded in history, which appear to me more to be deplored than the result of the battle of Waterloo. The wars of Napoleon were in the main, undeniably, wars of self-defence. The unrelenting and persevering hostility with which England endeavored to combine the powers of Europe against the elected Emperor of France, has not a shadow of justification; and every day the verdict of the world, upon this subject, is becoming more and more decisive. With all the faults of Napoleon, he was immeasurably superior to the banded kings who were struggling, by his overthrow, to support the despotism of their thrones. Napoleon, during his short reign, did more for the promotion of civil and religious liberty, and for the elevation of the masses of the people, than all the combined kings of Europe have done for the last three centuries.—The prevailing impressions of Bonaparte are derived from the gross caricatures of the *English* historians—his inveterate foes. Can Lockhart and Scott, who write to flatter national vanity, and to please aristocratic ears, fairly delineate the character of the renowned enemy whom that nation has so long delighted to tra-

duce? As well may you expect the Quarterly Review fairly to describe republican America.

"When I heard of the result of the battle of Waterloo," says Robert Hall, "I felt as if the clock of the world had gone back six ages." The eyes of all nations were fixed upon the spot where the armies of Christendom were concentrating for the decisive conflict! On the one side were all the banded monarchs of Europe. On the other was Napoleon. The match was almost an equal one. A morning of the peaceful Sabbath ushered in the dreadful conflict. During all the long hours of that sacred day, till the sun was descending, the battle raged with sanguinary ferocity. At every point Napoleon was victorious, and the mangled, wavering lines before him, gave assurance that the eagles of France were again triumphant. Wellington, as he gazed upon his melting battalions, trembled before the genius of Napoleon, and wiping the cold sweat of agony from his brow, exclaimed, "I wish that Blucher or night were come!" The foaming couriers of the Emperor were on their way to Paris, with the tidings of victory.

At that eventful hour a black mass of thirty thousand Prussians suddenly appeared, headed by Blucher, and poured down like an avalanche upon the field of battle. The troops of Napoleon, exhausted by the Herculean toil of the day, and unable to resist this new onset, were, after the most desperate resistance, overwhelmed and swept away. All was lost. Maria, from the palaces of Vienna, looked on apparently with imperturbable equanimity, as the star of her husband's glory faded away on the field of Waterloo. His defeat relieved her mind from serious embarrassment. She moved smilingly amid the group of his exulting foes, and even appeared in public leaning upon the arm of the Duke of Wellington. There is no evidence that she shed a tear or experienced an emotion of regret, as her husband was borne, like a caged lion, to that barren rock which was to be his prison and his grave. Not one word of sympathy or tenderness was sent to him from Maria, as he bade adieu to every object he held dear upon earth, and entered upon a doom more intolerable than death.

Napoleon had hardly arrived at that dreary rock, where in misery he was to wear away the few remaining years of his life, when Maria Louisa, highly elated with her own good fortune, departed from Vienna in gilded chariots, surrounded with fawning favorites, to enjoy her possessions as Duchess of Parma. She affected no grief of bereavement and widowhood. Congratulating herself that her lines had fallen to her in pleasant places, and that she had a goodly heritage, she allowed no pleasures to be marred by unavailing regrets. Forgetting her imperial husband on that dreary rock which his sufferings have immortalized; forgetting her son, born to so exalted a destiny, more splendidly, but none the less ingloriously an exile and a prisoner in Vienna; she surrendered herself, with the most amiable philosophy, to all the enjoyments within her reach.

Colonel Neipperg, a Hungarian Count, had been appointed by the Austrian Cabinet to accompany Maria Louisa to Parma. He was to do all in his power to divert her mind from the grandeur from which she had fallen, and to lure her to all the public and private haunts of festivity. His task was easy and agreeable, and faithfully he performed his mission.

The silvery lake is gilded by romantic moonlight. The soft air of Italian summer invites to an excursion upon the water. The boat glides over the unrippled surface, which shows a concave of moon, and stars, and fathomless immensity beneath as above. Soft music, of flutes and still more liquid voices, floats upon the cool zephyrs. Maria reclines upon the cushioned seats, leaning upon the arm of Neipperg, and yields herself to the luxury of the hour. How can she send her imagination from that scene of enchantment to the foggy, storm-swept, rain-drenched rock, where Napoleon is imprisoned! A pleasure jaunt is planned to Genoa. The ducal chariot is drawn by prancing steeds, gaily caparisoned. Liveried servants, and outriders with glittering sabres and in rich uniforms, compose the splendid cortege. The brilliant vision sweeps along through the ever-varying scenes of sunny Italy. In the luxurious carriage of the young Duchess sits Neipperg by the side of Maria. They read, they talk, they sing. Looks of affectionate recognition are interchanged, and words of tenderness are uttered. Thousands of leagues of stormy ocean intervene between Maria and Napoleon. She can never see him again. Why, then, should she think of him any more. Marriage, says infidel Europe, is a partnership, to

be formed or dissolved at pleasure. My partnership with Napoleon, thinks Maria, is dissolved by his absence. Why may I not form another? The world will condemn, whispers an inward voice. Then I will not tell the world, thinks Maria. And she returns the pressure of Neipperg's hand. Maria wants counsel in affairs of state. Neipperg is at hand to give direction to her wavering purpose, and the cabinet council is prolonged late into the hours of the night. She wishes to stroll along the banks of the romantic stream, or ascend the mountain. The accommodating Count lends her his hand, and supports her by his encircling arm. Maria loves not solitude, and would avoid meditation. She would walk in the garden, but desires a friend, on whose arm she can lean, and who will beguile her thoughts. Neipperg is on the alert. They saunter lovingly among the shrubbery which fringes the serpentine walks, and recline, till the stars gem the sky, in bowers fragrant with the perfume of every odiferous plant. Oh! if one could only forget. Maria could forget. Maria was an Epicurean. The pleasure-loving philosophy is very comfortable to those who have no souls. The daughter of the Cæsars had no soul. Surrendering herself to all the seductions of momentary enjoyment, her slumbering spirit was undisturbed either by anguish or remorse. And yet the *living agony* of some minds is far preferable to the *dead repose* of others.

True, Neipperg was a stiff, formal Hungarian soldier. The automaton manners of the camp had left their coarse impress upon him. One eye had been torn out by a bullet, and a black patch covered the deformity. He was twenty years older than Maria, and had no attractions of body or of mind to win a generous woman's love. The flexible heart of Maria, however, gladly sought solace for its voluntary widowhood with this unalluring courtier. Floating upon the current of self-indulgence, she endeavored with timbrels and dances to beguile life of its cares. Revelling in scenes of festivity, and luxuriating upon velvet sofas, she hugged her comforts, and heeded not the storms which howled around the eternal crags of her husband's prison. Consigning Napoleon to the grave of oblivion, and forgetting that she had ever been a wife, a mother, and an empress, she yielded herself to the seductions of each passing hour. And yet who, that has an emotion of honorable feeling, would not infinitely prefer to have been Napoleon, listening to the dirge of careering storm and dashing wave upon the sea-engirdled, mist-enveloped rock, rather than to have been Maria in her ducal palace, on the sunny plains of Italy, breathing the fragrance of violets, and lulled to slumber by the soft music of the lute. Maria, though thou wert cradled in the palaces of the Cæsars, it was indeed an ignoble spirit which chose thy frame as its tabernacle.

Yet, after all, it must be confessed that the soulless and the heartless glide *comfortably* through such a world as this. If they know nothing of the deeper excitements and nobler emotions of our nature, they are also saved from that intensity of suffering which, at times, will wring almost the life-blood from the sensitive heart. The terrific storm of temptation never "wrecks their sky." The anguish of conscious frailty or wrong-doing never lacerates their hearts. Like the stalled ox, they ruminate in sunshine and storm, and die in peace.

A secret marriage, it is commonly reported, was soon consummated between Maria and Count Neipperg, which was publicly recognized soon after the death of Napoleon. Three children have been the issue of this union. The eldest, a daughter, is married to an Italian Count, Grand Chamberlain of Parma. A son, the Count de Monti Nuevo, is an officer in the Austrian army. A second daughter died in infancy. Ten years ago Count Neipperg died, and Maria was again left widow.

When, a few years ago, the remains of Napoleon were brought from St. Helena, to repose upon the banks of the Seine, the eyes of the civilized world were directed to the sublime spectacle. The French nation arose, as one man, to do homage to the dust of their mighty Emperor. The gray-headed survivors of the Old Guard, who had proved faithful to Napoleon through all his reverses, came tottering to meet their beloved chieftain, now returning triumphant, though in death. The king, the royal family, the nobility, the people in city and country all came—a mourning nation—to honor the memory of Napoleon. A scene of surpassing moral sublimity, earth has seldom if ever witnessed. As in solemn pomp the remains of the Emperor were conveyed through

the streets of the capital where he had so often moved the most powerful of monarchs, all the sons and daughters of France bowed their heads in sorrow, as children weeping over a father's sepulchre.

Maria, in her ducal palace, was at so short a distance from France that she could almost hear the muffled drums, the tolling bells, the booming of the cannon, and the solemn requiems by which the ashes of her husband were so mournfully welcomed to land over which he had so gloriously reigned. Under the majestic dome of the *Invalides*, which his own energy had reared, the body of Napoleon now slumbers, awaiting its resurrection.

But the widow of Napoleon could take no part in these impressive scenes. Maria discreetly decided to remain at home. And when a nation wept at the burial of her imperial husband, she sat listless in her palace, with unmoistened eye, and unmoved heart.

Had Josephine been then living, every eye would have turned to her. She would have been the prominent mourner; and sorrowing France would have bowed before her in veneration. One can almost see the faithful spirit of Josephine rise from the grave, to welcome her returning husband, and to invite him to slumber in death by her side.

A few years ago the young King of Rome, who had received from the Austrian Court the title of the Duke of Reichstadt, died, at the age of eighteen. He had been reared at Vienna, forgotten by his mother, and carefully guarded against all knowledge of the heroic character and achievements of his imperial father. As the name of Bonaparte was still a word of terror to the thrones of Europe, his untimely death was probably regarded with satisfaction by all crowned heads. It is not probable that the son of Napoleon was borne to the tomb unaccompanied by a single mourner. His birth was hailed by the acclamations of every court in Europe. His death was unnoticed and unlamented.

On the 17th of December, 1847, came the closing scene in the life of Maria. She had passed through fifty-seven years. At the silent hour of midnight, with peaceful attendants around her pillow, she breathed her last, and departed to that tribunal where we all in turn must appear. The world had long forgotten her. She had neither enemies nor friends. Her death caused none to mourn, and none but those who inherited her estates, to rejoice. Requiescat pax.

"So live, that sinking in thy last long sleep
Smiles may be thine, while all around thee weep."
N. Y. Evangelist.

I'm too Busy.

A merchant sat at his office desk; various letters were spread before him; his whole being was absorbed in the intricacies of his business.

A zealous friend of mankind entered the office. "I want to interest you a little in a new effort for the temperance cause," said the good man.

The merchant cut him off by replying, "Sir, you must excuse me, but really I'm too busy to attend to that subject now."

"But, sir, temperance is on the increase among us," said his friend.

"Is it? I'm sorry; but I'm too busy at present to do anything."

"When shall I call again, sir?"

"I cannot tell. I'm very busy. I'm busy every day. Excuse me, sir, I wish you a good morning." Then bowing the intruder out of the office, he resumed the study of his papers.

The merchant had frequently repulsed the friends of humanity in this manner. No matter what was the object, he was too busy to listen to their claims. He even told his minister he was too busy for anything but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me."

The merchant laid down his pen; his head grew dizzy; his stomach felt faint and sick; he left the counting room, went home and retired to his bed-chamber.

His unwelcome visitor had followed him, and now took his place by the bed-side, whispering ever and anon, "You must go with me."

A cold chill settled on the merchant's heart; dim spectres of ships, notes, houses, and lands flitted before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused

to speak. Then the merchant knew that the name of his visitor was Death!

All other claimants on his attention, except the friends of Mammon, had always found a quick dismissal in the magic phrase, "I'm too busy." Humanity, Mercy, Religion, had alike begged his influence, means, and attention, in vain. But when Death came, the excuse was powerless; he was compelled to have leisure to die.

Let us beware how we make ourselves too busy to secure life's great end. When the excuse cries to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 1, 1843.

"Swedenborg."

In reading the Posthumous Philosophical Tracts of SWEDENBORG, noticed last week, we were forcibly struck with one fact, which, to us, fully accounts for his subsequent supposed illumination.

The first tract is entitled, "The way to a knowledge of the soul;" and commences with: "Several years have now elapsed since I first conceived the design of working out the problems of rational psychology, or, what amounts to the same thing, of investigating the essence and faculties of the human soul, and internal senses." Again, he speaks of "all my long meditations on the soul and the body, and their reciprocal action and passion." Repeated expressions like the foregoing abundantly demonstrate that for many long years before he supposed himself mentally illumined, his mind was greatly absorbed in speculations respecting the nature, the form of existence, the mode of the subsistence of the soul; or as SWEDENBORG expresses it: in endeavoring "to display philosophically, analytically, geometrically, and anatomically, the entire animal kingdom"—including soul and body—"and its parts, with the functions and offices of each." This, he says, "is a labor of some years;" and he adds: "I hope after a few years to gain the end, and to be in a condition to declare the state of the soul, when its connection with the body is dissolved by death, and it is left to its own disposal."—p. 26.

It appears that at this time he had labored with the subject some years; and expected to consume years in the then future, before he should be in a fit condition to fathom the depth he would sound, or solve the problem he would work. To reach this condition, he hoped to fit himself by the most thorough scientific researches. Thus he extended his enquiries to all the organs, fibres, humors, and viscera of the body, to the ramifications, dependencies, and divisibilities of each—"of the visible and the ultimate, of the invisible and prior," of the "compound and simple." He pursues this course till he believes he has discovered where the soul lies hidden, what subtle globules of the various humors it affects, its nature, substance, &c.

Well, after studying the known, and meditating respecting the unknown, for many years, we find that he reaches a state of mental abstraction, which he fully believes is an illumination from on high, in which state are unfolded to his perceptions the mysterious unknowns, the misty, vapory, ideals which he had been so long in search of. The readers of his writings will be struck with the similarity of sentiments and reasoning existing between his pre and post illuminated states. There is the same mode of reasoning, the same views more fully developed. Now to us it is as clear as a sunbeam, that his fancied illumination was a mental hallucination, or abstraction, a monomania, bordering on a state of mind induced by self mesmeric clairvoyant action. We find persons in every department of thought, who by long thinking arrive at just such results in their several spheres of thought. No one can dwell upon a single idea for any length of time, without attaching peculiar, if not undue importance to it.

The late Rev. EDWARD IRVING, of London, was a case in point. It is a proof of the power of delusion over the human mind, when led astray on the subject of religion. He possessed a gifted and brilliant

mind, and was a good and devout man; and for a time was capable of winning thousands to the truth by his persuasive eloquence. Multitudes literally hung upon his words as they dropped from his lips. But after a time he became possessed with strange fancies. He believed that before the second Advent, the gifts of the apostolic age would be restored to the Church. He began to pray for their manifestation, believing they would follow in answer to prayer. Soon he and his followers honestly believed that they were endowed with power from on high, and divinely commissioned to speak in unknown tongues, to work miracles, to utter prophecies, &c. He followed these meteor fancies to an awful length. A short time before his death he thus confessed:—"We were beguiled to think that the full measure of the tabernacle of the Lord would be given to that church over which I preside as an angel, which was no less than the exalting of the angel into the place of CHRIST. I tremble when I think of the awfully perilous place into which I was thrust." Again he says: "I do repent and call upon the flock to repent with me. We were blinded—we were unwatchful, * * * we were impatient of the government of the apostles and of the Lord in them. We sought independence as a church, and, but for the grace of God, we had reaped the very independence of SATAN. God saw that it was not in our hearts to do those things. He saw that nothing was further from our hearts; that we had been taken through our simplicity by the craft of the devil, and therefore he had mercy upon us."

In the days of MARTIN LUTHER, numbers rose up who, in all sincerity, conceived that they had become the special objects of miraculous endowment. It is sufficient to mention the names of HOFFMAN, NICHOLAS STORCH, BUCKHOLD, BATENBURG, DAVID GEORGE, &c., to recall heart rending assumptions of divine power which they presumptuously ascribe to themselves.

There is a being now figuring in New York as the ELIJAH that was to come, and he has sixty followers—valiant men, including women. Their delusion began in believing such a being was to come at this time; dwelling on this, they at length embraced him as the one. We do not, however, class him with SWEDENBORG; for this blasphemer is evidently as knavish as he is foolish; we speak only of his deceived followers as deluded. (We beg pardon of the *Investigator* for ever claiming him.)

There was another ELIJAH in New York city some years since, (1829-1834,) who was entirely self-deceived. We refer to ELIJAH PIERSON. He was a gentleman of pleasing manners, and of a truly pious and benevolent disposition. This benevolent heart greatly desired the conversion of the world. As a preparatory step, he dwelt much on the practicability of converting the city of New York. He wished to kindle a blaze in New York that the universe would see. On every other point he was perfectly rational; and in this it was evident from his whole manner that he was most sincerely and earnestly bent upon it. He affirmed that the immediate conversion of the whole city would be the prelude to the conversion of the whole world. It was the theme of his daily conversation and nightly dreams. He was a man of fervent prayer, and with his wife, who was a congenial spirit, had a sincere desire to do good. They wished only to spend their lives in cultivating the Christian graces, and in works of universal philanthropy and benevolence. They labored in the Sabbath schools, among the convicts of the Greenwich prison, and among the degraded women of the Five Points for whose spiritual reform their exertions were instant, in season and out of season. Nor were their labors entirely unattended with good results.

Not being seconded, as they thought they should have been, by the churches, in their efforts to convert the city, they began to feel that the operations of the Christian world were too slow for them,—that the faith of others did not extend far enough. On this they naturally felt that they had made farther advances in the divine life than other Christians. The next step was to feel that God had peculiarly honored them in blessing them spiritually more than he had others. Being a man of fervent prayer, he was now prepared to believe that He who answered by prayer answered by direct revelation, and the audible agency of the Holy Spirit; and he has left on record the audible answers which he supposed he received. He continued preaching, and converts were added to his flock. These he gathered around him at Bowery Hill, which he believed was the kingdom of God on the earth commenced, and he entertained the opinion that he had been specially called to the office of the priesthood, and received special intellectual and spiritual endowments for that office. We

will here remark, that he was a gentleman of great wealth; and some of our readers in New York may remember him, some twenty years since, as a successful merchant in Pearl-street.

Mrs. PIERSON had now been taken sick, and about the middle of June, 1830, her physicians signified to Mr. P. that he had no expectation of her recovery. He then thought, that as "man's extremity was God's opportunity," he would try how far God would interpose in saving her life in answer to prayer—even at the risk of being thought crazy, and having his name cast out as evil. He would shelter himself under the word of God. He anointed her with oil, and prayed for her recovery. He said: "It seemed the Lord said, 'SARAH, thy wife, shall recover.'" On the next day, according to his own statement, as he was proceeding down Wall-street in an omnibus, God spake to him, and said, audibly, "Thou art ELIJAH, the Tishbite. Gather unto me all the members of Israel at the foot of Mount Carmel." In a few days after the anointing, his wife died. Preparations were made for her funeral. Mr. P., however, declared there would be no funeral, but a resurrection. He seemed to be fully persuaded that she would be on that day restored to life again by the prayer of faith. The respect felt by the community for the deceased, called together a large number at her funeral, a majority of whom were females. There were several clergymen present one of whom gave the following account of the scene:—

Mr. P. "approached the coffin with a measured and solemn tread, and with deep solemnity, and a hollow sepulchral voice, read the following passage from James 5:14, 15: 'Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil, in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up.'

"Having read the passage, and looking round upon the audience, with deep and solemn emphasis, he added, 'This dear woman has been anointed in the name of Israel's God, and in obedience to this divine command; and I believe that God will fulfil his promise.' He then repeated the last six words of the quotation several times, emphasizing the word 'shall' with great force and feeling, and proceeded to argue that the whole passage was to be understood literally, which he affirmed to be its certain infallible meaning as revealed to him, and to that dear woman, (pointing to the corpse,) and in this faith, he said, she died. He then related a remarkable revelation made to him in a carriage as he was coming out from the city a short time previous, and declared, that the same revelation was simultaneously made to his wife, then nigh unto death. He stated that the word of the Lord came to him and commanded him to have faith in that promise, and in that faith conform to the conditions, and the promise should be fulfilled. When he arrived home, he found his wife anxious for his return, and she told him, without hearing anything from him touching the extraordinary communication from heaven which he had received on the way, that the Holy Ghost had directed her to instruct her husband in the faith of St. James's testimony, and assured her that she should be raised.

Mr. PIERSON farther proceeded to say, that finding that the moment she had received the revelation was the identical time when his manifestation was communicated, he felt it his duty, and so did that dear woman, (again pointing to the corpse,) to do as the Lord had commanded them. He accordingly collected together a number of pious friends who were in the faith, and they proceeded literally to anoint her body with oil, and pray over her, trusting in this promise, 'The Lord shall raise him up.'—And though her physicians had told them that she must die, for the consumption had destroyed her lungs, yet they knew the Lord, the Heavenly Physician, could heal the sick, and even raise the dead; and they had strong faith in His word, that if they anointed her, and prayed, the promise would be fulfilled, for 'the Lord shall raise him up.' In that faith, he repeated, that dear woman died. And after exhorting all present to exercise similar faith, and affirming in the language of the SAVIOUR, 'she is not dead, but sleepeth,' he commented on the wickedness of unbelief, and the sin of doubting the word of God. He then unequivocally declared, that whereas, the elders of the church had anointed her with oil and prayed over her, if she were not raised up to-day, now, on the spot, the word of God falls to the ground. But expressing his full confidence that the miracle would be performed, for the strengthening of the faith of his disciples, and that the mouths of gainsayers might be stopped, by her instant resurrection, he invited all present to unite with him in prayer. He then spread forth his hands over the coffin, closed his eyes, and began a solemn and impressive prayer. The following sentences he repeatedly used, with most impassioned feeling, and with very little variation of language. 'O Lord God of Israel! thy own word declares that if the elders of the church anoint the sick and pray over him, the Lord shall raise him up. We have taken thee at thy word; we have anointed her with oil, and prayed the prayer of faith, and thou knowest in this faith the dear woman died, and in this faith we, thy children, live. Now, Lord, we claim thy promise!—God is not man that he should lie, and if this dear woman is not raised up this day, thy word will fall to the ground; the promise is null and void; and these gainsaying infidels will rejoice, and go away triumphing in their unbelief. Lord God! thou canst

not deny thyself. Thou knowest we have performed the conditions to the very letter. O Lord, now fulfil thy promise—now, Lord—O, let not thy enemies blaspheme—show that thou hast Almighty power—thou canst raise the dead—we believe it, Lord. Come, now, and make good thy word, and let this assembly see that there is a God in Israel!' Thus he continued to pray with a loud voice, and great effort, for nearly an hour, when he closed and sank down into a chair, apparently much exhausted, but yet with the calmness and serenity of perfect and entire conviction. The manner and matter of the prayer had evidently a wonderful effect upon the audience. The attention of every one was riveted upon the preacher, and all eyes save those of the afflicted and weeping relatives were fixed upon the coffin, as anxiously as though they themselves had yielded to the delusion, and were expecting to see the lifeless body rise up in full health and vigor before them. In the course of the enthusiastic effusion, a number of ladies stood around the coffin, looking intently for the miracle, and occasionally touching the face and hands of the corpse, expecting to discover signs of returning life. The effect of the whole scene is described as having been paralyzing. A breathless silence prevailed. They looked at each other, and even the clergymen present seemed to know not what to say."

One of the clergymen wishing to break the spell on them, arose and remarked with emphasis—"Yes, this beloved and lamented Christian shall rise again—at the resurrection of the just! for it is the promise of God, that all who are CHRIST'S, he will bring with him at his coming." He explained the passage in JAMES, and added, "The Lord will raise her up, but not to-day, nor to-morrow; yet dying in the Lord, ye shall have part in the first resurrection." Mr. P. seemed to be lost in devout contemplation, and sat with perfect confidence, awaiting the moment when his prediction should be verified by the restoration of his wife. But after waiting a long time, he interposed no objection, when the friends removed the body, and laid it in its narrow bed in the church-yard in Amity-street. On his return to the house, he had her sleeping apartment tastefully arranged, and procured every delicacy of which she had been fond, avowing his belief that she would arise at midnight. The day following, he still insisted that she would rise again. God, he said, had promised it, but had not specified the particular day. He now believed it would take place on the next Sabbath morning at sunrise, and actually repaired to her grave to receive her embrace. On every other subject, his mind was as regular and as sound as it ever was. In all business matters, he was as accurate and acute as ever. But the idea that his wife would be raised, did not forsake him for months; and he fancied he had frequent conversations with her unclashed spirit.

He continued to believe that God had chosen him as the ELIJAH who was to precede the Messiah. In 1832, one ROBERT MATTHEWS, from Albany, came to Mr. PIERSON's, and claimed to be Messiah, or rather, the Father of spirits—Deity himself—before whom Mr. P. had been the ELIJAH to prepare his way.—This MATTHEWS was a joiner at Albany. In 1828 he went on one occasion to hear the Rev. Mr. KIRK, then of Albany, but now of this city. On his return home, he appeared to be greatly excited, declaring that he had never heard anything like preaching before, and sat up the greater part of the night repeating passages from the sermon. He became more and more excited, and adopted strange views respecting his living. He would eat nothing but fruits and vegetables, began street preaching, let his beard grow, assumed the name of MATTHIAS, claimed to be a Jew, and roamed all over the Union. When he came to New York, Mr. P. was in a proper state of mind to receive him in his assumed character. MATTHIAS declared that he was the Spirit of Truth,—that it left the earth at the death of the MATTHIAS mentioned in the New Testament,—that the Spirit of CHRIST entered into that MATTHIAS, and that he was the MATTHIAS of the New Testament, who had risen from the dead; and that as CHRIST at his second appearing, he was God the Father, and had power to do all things, to forgive sins, and communicate the Holy Ghost to such as believed in him. He announced that the kingdom of God on earth began at Albany in June, 1830, and that the day of grace would close in December, 1836.

Mr. PIERSON readily received him as the Messiah, whose forerunner he was, and thence concluded that himself was truly JOHN the Baptist, who was beheaded, returned again to earth. Quite a little number believed in MATTHIAS, among whom were several persons of wealth, who placed all their earthly substance at his disposal. He assumed a most gorgeous style of dress, and in his pontifical robes, he made a frequent display in Broadway, seated in an elegant carriage, drawn by splendid horses.

He maintained his power over them till 1834, when Mr. PIERSON was taken with violent fits and died. MATTHIAS was strongly suspected of having

poisoned him, and was tried for his murder, but was acquitted. Some of his other followers, being taken suddenly sick, suspected they were poisoned by him, and, his wealthy followers failing, the establishment was broken up.

We have been thus particular in the details of this case, that the successive steps by which Mr. PIERSON, dwelling continually on a single idea, was led to the extent he was, might be seen. His course was the natural result of being led away by a single idea. The books abound with cases in close coincidence with that of Mr. PIERSON, where persons, otherwise in a healthy state of mind, from peculiar circumstances, became impressed with a belief in visions and revelations, and of holding intercourse with spiritual beings. Till within a few days of his death, Mr. PIERSON was shrewd and intelligent on every subject save that of religion.—Those who have had opportunities of studying the operations of the “mind diseased,” all testify to the singular phenomena connected with insanity, that often the hallucination is confined to a single point; while on every other subject, the person is perfectly rational. It does not follow, because Mr. PIERSON became crazy on the subject of the world’s conversion, that it is to be charged to that doctrine. Mono-

mania is that form of mental hallucination, in which the mind is absorbed by a single idea, and may arise from various causes,—frequently having no connection whatever with religious subjects. The causes, the direction, and the results, are as various as the structure of the mind, and the pursuits of men. It is dangerous to start a single mind in a wrong direction; for such a person, if possessed of reputation for sanctity, will be sure to draw others away with him.—Numerous cases in illustration of this might be cited, but our limits forbid. Those familiar with the history of some in the Advent cause, know how certain crotchety minds have run, some in one direction, and some in another, having no reason for their course of conduct but the engrossment of a single idea, which, being the only one they have, seems to them the greatest of all thoughts, and they follow it wherever it may lead. Such men have been aptly compared to young calves let out from close confinement: each one starts off at full speed in whatever direction its nose happens to be for the time being. Cochranism in Maine, Witchism in Salem, the biting epidemic among the nuns of the 15th century, the trembling among the Quakers, the shaking among the Shakers, the falling, jerking, and barking exercises among the Presbyterians in Kentucky, the Perfectionism of Vermont, the convulsions of the Pythian priestess, the contortions of the Sybil, the great variety of convulsive and cataleptic phenomena among the devotees in India, and among the spinning and dancing dervishes of the Mohammedans, may be traced to some single cause. Diseases of the mind are as contagious and infectious as those of the body; and they are much more difficult to be cured. The mind will become so twisted and distorted, that the mental functions seem to be actuated by laws diverse from those of sane minds. On Scriptural questions, men frequently become so mentally inverted, that the most plain and positive declarations look to them like mere inferences, and the most distorted sophisms like plain declarations. They see proof conclusive in what is no proof, and no evidence in the most logical deductions. Such men regard themselves as standards of wisdom and doctrine, and denounce as unlawful striving, any argument that vitiates their own ratiocinations; as apostasy, whatever has not wandered with them; and as human policy whatever action may vary from their own. But this has nothing to do with Swedenborgianism. We have involuntarily wandered from our subject, by seeing the erratic, melancholy, injudicious course that so many wandering stars have persevered in, until their carcasses are strown along as wrecks on the shores of the sea of fanaticism.

We have shown, we think, that the mind, pursuing a single idea, is liable to become unduly interested in it and warped by it; that SWEDENBORG did thus pursue the cherished idea of his life—of finding the psychological relation of the spirit to the body;—that he finally thought he communed with the spirit of the unseen and the eternal; we have also shown, we think, that his case was not a solitary one. JOHANNA SOUTHCOTE and JACOB BEHMEN fully believed they were thus illuminated, BEHMEN fancied at one time he was “surrounded with a divine light for seven days, and stood in the highest contemplation of the kingdom of joys.” The only differences existing between the case of SWEDENBORG and that of numerous others, we conceive, consists in his superior moral and literary acquirements. As Mr. PIERSON was perfectly sane on all business matters, so was SWEDENBORG on all literary questions. He was a profound scholar and a man of pure morals. These

qualities have thrown around his writings, in which he unfolds his views of the unseen, a dignity and grace not found in those of others, and which never appears in the senseless drivellings of the lower class of those who fancy themselves illuminated. This has given him a place in the hearts of his followers infinitely elevated above others. But we are forced to compare his teachings, as we do others, with the revealed truths in the inspired word. Wherein he or others depart from that, they have no light in them. Anything which is peculiar to him, we therefore reject. The Bible, and that alone, must be the Christian standard of faith. All creeds must be based on that alone.

Address.

The committee to whom the preamble and resolutions of the New York Conference of Advent believers—re-asserting their position in faith and duty, with its reasons—were referred, to be embodied in the form of an address for the consideration and action of this Conference, present the following:—

The preamble contains several propositions, in view of which the resolutions proceed to defend the position taken by the Adventists as not unauthorized; to mark the favorable bearing of the recent engrossing developments of Providence among the nations on their position; and to urge the call thus made to us by God, to a careful preparation for the expected events for ourselves, and a faithful discharge of our duty to the world.

The several propositions of the preamble express what the Adventists hold in common with all professed Christians; the points on which the great mass of Christians in our day cease to stand on common ground with Christians of former times; while the resolutions briefly define the position which as Adventists we feel bound to occupy. 1. The Adventists, with all professed Christians, believe that God has given a revelation of his will to men: they believe this revelation is contained in the Bible. And this is the only source of light to which we look, to be guided in reference to the future. 2. Christians generally believe also that God has made known in the Bible the history of the world, more or less clearly, to the end. So the Adventists believe.

3. Christians in all past ages have also generally believed that the prophetic outline of the world’s political and moral history given in the Bible, extends to the end of the world; that some of the chronological periods connected with this outline also extend to the same point; and that the period immediately preceding the end would be marked by the signs spoken of by our LORD. We also believe in all these particulars as Christians of all past ages have believed. But how many professed Christians have left this common ground, so long occupied by those professing the faith once delivered to the saints, ungratefully and profanely sneering at their “weakness,” in thus contending for that faith!

4. As nearly all writers, prior to our own days, who had any claims to being considered competent for such a work, except some known Jews, Jesuits, and neologists, had shown that the prophetic outline of the world’s history, with the periods it contains, must be well-nigh fulfilled; and as our own age has witnessed events, which were generally looked upon at the time of their occurrence, as a fulfilment of the signs spoken of by our LORD, the Adventists, as all the world know, have been looking for some years with special interest for the Son of God from heaven, to judge the world, to raise the righteous dead, to make all the righteous immortal, and to accomplish the promised restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. But in maintaining this position, we are like the early Christians, everywhere spoken against. Thus we take, at the outset, common ground with all Christians; but as we advance from point to point, to what we must consider the only consistent practical result, one clan after another diverge from the “old paths”—the well-tried highway—till the great mass have forsaken the old landmarks, and those who hold fast the primitive profession of faith, in this time of trial, must stand alone. Thus the only consistent scriptural ground that can be occupied at the present time by Christians, is now very generally abandoned by them.

An *why* is it so? Whatever the answer to this question may be, one fact all must admit, there is a most deplorable mistake, “an awful delusion,” somewhere. Certain we are, however, that we have not taken our position, expecting by so doing to promote our worldly interests. All these interests would lead us to take a different course. If we have departed from the faith and worship of the gospel, it has not

been to worship “golden calves.” We are equally certain, that, if we are mistaken, the grand principles and details of our mistake have been cherished as the truth by Christians in all past ages. Nor can the views of our opponents offer us anything better; if the word of God does not mean what we suppose it does, who can tell us what it does mean? Nor do we thus stand out separate from all other professed Christians, because there have not been reasons enough in number, to cause us to give up our position: for all classes of our brethren have spoken, all have presented their objections and reasons for not standing with us, as if we were the ones who had departed from the faith, the only ones in danger; and have called upon us to come back.—To their objections and reasons we have listened in all sincerity, and with much patience, for no men could give up an uninviting post, as to this world, more gladly than we should have given up ours, if we could have been shown that it did not involve our duty and our salvation. But none of these numerous reasons have made it appear that we had taken an unauthorized position; and so, having obtained help of God, we continue unto this day, witnessing to small and great, saying none other things than those which the prophets did say should come. All that has been said against us and our position has been said before against those whom we know were in the right; and certainly such objections cannot prove that we are wrong.

The question at issue between us and our brethren who differ from us, though so much has been written and said that is foreign from it, is a very simple one. As we have always bowed to the authority of the word of God, as the only standard of faith, duty, and experience, the only question to be settled is this: Have we mistaken the meaning and application of this standard, so as to lead to a wrong practical result. As this question has never been considered, only to treat it in a way that would overthrow all Christian faith, that happened to be unpopular, we have felt bound to hold fast the position to which better reasons had brought us; and as we have held fast, God has been pleased to sustain and keep us; and now has given tokens, we believe, that places our position in such a light that it will need but little more argument or labor on our part to show that it is in accordance with the word of God.

On the question of definite time, in the application and calculation of the prophetic periods—which has been made so prominent, because it was the point chiefly assailed—we were guided by the most worthy chronological authorities in the dates adopted, and felt bound to act in reference to them as if they were the true dates, though we were aware that other authorities gave later dates for the same events by several years. And if the date for the birth of our LORD, now universally received, is the true date, though there appears to be no evidence of its truth, only that all the world believe it, the periods in the 8th and 9th chapters of DANIEL, applied to the same events to which we have always applied them, would bring us to a termination probably yet future. And who can doubt that, if the surprising events which have taken place among the nations of the old world, within a few months past, had taken place in 1843 or 1844, the interest in the speedy coming of the LORD would have been universal and overwhelming!

How often has the statement of Mr. MILLER, giving his views of the condition of the world about the time of CHRIST’S coming, been made the theme of the boldest scoffing and ridicule! We will here give it: “The seventh and last vial of God’s wrath will be poured into the air about the year 1840, if my former calculations are correct, when this judgment will have a quick and rapid circulation over the whole globe. Like the air, it will pervade every kingdom, circulate into every nation, sow the seeds of anarchy in every society, and disorganize every bond of union among men, except the gospel.” This reference to the question of time, by Mr. MILLER, like all others by him, will show how much justice there is in the charge made against him of “fixing the day and the hour.” It shows also what a state of things he expected just before the end. And how much like it is the state of things at the present time, among all nations where “the gospel” has been rejected or perverted, and its power is not felt, as a “bond of union;” especially those nations who have been the most distinguished by their power, privileges, and blessing under the gospel; whom God has held specially responsible, and has made the subjects of special providence and of judgment in the prophecies? Their political organization, relations, character, and geographical locality, it has been believed for more than a thousand years, are clearly described; the godly and worldly parties in these nations, with the long contest be-

tween them, and the historical development of the contest down to the final catastrophe, when the scene of man’s probation closes; the obligations to God dishonored, the blessings abused, the calls of God disregarded, and disciplinary judgments inflicted and blindness under them, the high-handed rebellion persisted in by the antichristian rulers of this world, and the delusions by which they were to be blinded to this danger, and finally prepared for their doom, are believed to be also laid before us in the inspired programme.

The field on which the most distinguished actors in the grand moral drama were to perform their part, is pointed out by several portions of prophecy, as the territory occupied by the kingly fragments of imperial Rome—the last great earthly kingdom that was to exercise supreme control in the affairs of the world. Their moral character in the sight of God, and their destiny, are illustrated by comparing them to Sodom, to Egypt, and to the city where our LORD was crucified—Jerusalem. But it would require volumes to bring out the full meaning of this comparison! What portions of the earth, in the times of unperturbed prosperity referred to, were like “the plain of Jordan,” said to have been as “the garden of the LORD,” before the overthrow of Sodom! like the fertile valley of the Nile—“the granary of the world!” or like Palestine—“a land flowing with milk and honey!” So these nations which were to be so signally condemned in the final judgment were to be distinguished by the bounties of Providence. What religious privilege could be like those derived from the society of the priest of the Most High God; and of ABRAHAM, a prince, a prophet, and so noble a specimen of religious character, that he is called the father of the faithful and the friend of God! from the presence and governmental administration of that most distinguished, and most worthy child of Providence, JOSEPH! from the mighty words and deeds of the learned, self-sacrificing, wonder-working, heaven-favored lawgiver and prophet, Moses! and from a residence in that city which, while it was the centre of all that was sublime in wisdom, splendid in art, glorious in arms, attractive in wealth, charming in beauty, or renowned in fame; of all that was lovely in peace, or terrible in war, that was known to the world, was also the theatre on which was displayed the interest that was felt for man in heaven, for more than two thousand years! In a similar manner would these nations be favored in the religious privileges granted to them.—(To be continued.)

BRO. I. R. GATES has been laboring in Maine a few weeks past, and, we are happy to learn, with good results. BRO. T. SMITH, a true yoke-fellow, has accompanied him, and rendered him essential aid. BRO. G. writes, that the cause is rising in the East. Many who have been astray are returning home with sincere hearts. We wish all such to understand that none can bid them a more hearty welcome than ourselves. We say this because some have feared from our faithfulness in denouncing extravagance in time past, that we should not welcome them back. We bid all sincere hearts thrice welcome. BRO. G. has visited Lincolnville, Exeter, Belmont, Searsport, Bangor, &c.

His concluding note we think not best to publish. If any have complaints against him, let them take the gospel rule. He is ready to meet all such, and do them ample justice. This is all he can do.

FOR SALE.—We have a lot of good settees which we wish to sell. If those of our friends who are fitting new places of worship need them, they would do well to call and see them. We also have several meeting-house stoves, a pulpit, and other fixtures, that might come cheaper to our friends in this vicinity than they could get them elsewhere. The Advent Society being about to remove to Chardon-street Chapel, it has no use for these articles. The Society is somewhat embarrassed, and we hope to relieve ourselves by the sale of these articles. Those who want them, will address JOHN EMERSON, Treasurer of the Advent Society, No. 9 Milk-st., Boston.

NEW WORK ON THE PROPHECIES. By JOSIAH LITCH.—We shall publish in a short time a new work from the pen of Bro. L. It will contain about two hundred pages, and will be an important work for the Advent cause at this time. It will contain a discourse he delivered in Boston, at the Conference, which has been called for by many that heard it. We shall give due notice of its publication.

THE MODEL OF ANCIENT JERUSALEM.—This interesting illustration of Scripture is soon to be removed from the city. Those who have not seen it should lose no time in securing the rich benefits to be derived from it.

* We have never seen any evidence to question that date.—Ed.

Correspondence.

The Gospel Hope. *Anastasis (Anastasis).*

BY MRS. A. C. JUDSON.

(Concluded.)

EZEKIEL. A vision from the Lord. Led by his hand,
And in the Spirit, was I carried forth
Into the midst of a sequestered vale,
Filled with dry bones. I passed them round about—
A multitude there were, and very dry.
He spake: O Son of man, can these bones live?
Lord God, thou only knowest, I replied.
He gave command: Now prophesy to these,
And say, Ye dry bones, listen to the word;
Thus saith Jehovah, I will surely cause
Breath to be given; sinews, flesh, and skin,
In freshness shall appear, and ye shall live.
And so I prophesied. And while I spake,
There was a noise in that wild valley. Bones
Together came—bone to its fellow bone;
And when I looked, sinews and flesh were there,
And skin had covered them. But still no breath
Was in them yet. Then came again command:
Utter this prophesy: Thus saith the Lord,
From the four winds come forth, O breath, and breathe
Upon these slain, that they again may live.
I spake as He commanded, and the breath
Speedily entered them. They lived—they rose,
And stood before me, like an army vast.
This was the vision, and 'twas thus revealed.
These are to represent all Abraham's seed—
The Israel of God. "Behold," they say,
"Our bones are dry,—our hope is surely lost,"—
"We do not enter in the promised land."
They groan to be delivered from the curse;
But thus Jehovah speaks: My people, hear!
A day will dawn, when all your graves shall be
Burst by my power ascender.—Ye shall rise,
And, quicken'd by my Spirit, like these bones
Shall live again—an army vast and great.
Then will I place you in the promised land,
The earth renewed—your own inheritance—
Where ye may dwell forever. Then indeed
Ye'll know that I'm Jehovah, and my word
Is firm and lasting as the eternal hills.

DANIEL.

At the last day, when Michael, that great prince
Who standeth for his people, shall arise
To take the throne, and reign o'er all the earth;
There shall be trouble, such as ne'er was known
Among his enemies. But at that time
The tried and chosen ones, whose names are found
Within the Book of Life, shall all be saved.
Many from out the sleepers shall awake
To everlasting life; yea, all who choose
True wisdom while on earth, shall then come forth
Arrayed in brightness as the firmament.
They who have borne the precious word of truth
With care and weeping—night and day have toiled
To gather souls to Christ—will then receive
Their rich reward.—Immortalized and pure,
With dazzling beauty, as the stars they'll shine
Forever in the kingdom of our God.

PAUL.

If there was nought beyond this transient life,
As some affirm; if all our hope in Christ
Were centred here, we should be sad indeed
Beyond our fellow-men. But 'tis not so:
No, Christ our Lord hath risen from the dead
First fruits of those who sleep.

For since by man
Was brought the curse of death, even by man
The resurrection cometh. They all die
In the first Adam, and are made alive
By faith alone in Him the second man—
The Lord from heaven. Yea, on that blessed morn,
When in the clouds with glory He appears,
Even as He ascended, they shall rise
With bodies glorious. In corruption sown,
In incorruption, glory, and in power
They rise again.

And we shall not all sleep,
But to the same bright glory shall be changed,
Within a moment, at that last great day,
When Gabriel's trump shall sound. And then, when
Put on the robe of immortality. [all]
The prophet's saying will be brought to pass:
Death is forever lost in victory!
And now, O Death, where can thy sting be found?
Where is thy victory, O thou dismal grave?
Thanks to our God, who doth the victory give
Through Jesus Christ our Lord.

This is my hope;
I'm ready now to sleep,—my course is done.
I've fought the holy fight,—have kept the faith;
A crown awaits me, which the righteous Judge
Shall give me at that day. Yet not for me
Alone a crown is waiting, but for all
Whose hearts are ravish'd with the "better hope,"
And who are daily watching for their Lord.

JOHN.

How great, how wonderful indeed the love
Our Father hath bestowed, to give a name
So blest and elevated,—sons of God!
And such are we, beloved, in this world,
Yet still are mortal.—But when he appears—
Our glorified Redeemer—then we know
We shall behold him, and be quickly changed
Into the same bright image. Blessed hope!
It leads the soul to cleanse itself from sin,
To turn aside from earth, with all its dross,
And seek for purity, as Christ is pure.

And I beheld in vision.—There were thrones,
And many sat thereon, to whom was given
Judgment and power. Among them, I beheld
Those who had suffered cruel tortures here,
And death at last, for being witnesses

For Jesus and his truth. They lived again,
To reign with him they lived a thousand years.
Blessed and holy are all they who share
In the first resurrection: for on such
The second death eternal hath no power.
Blessed they are! For I beheld, and lo!
New heavens and new earth appeared to view,
And that blest city, New Jerusalem,
Descended to the earth; and then a voice
Proclaimed that God again would dwell with men,
And call them his own people. From their eyes
Would wipe away all tears, and never more
Should there be sorrow, crying, pain, or death,
Because the former things had passed away.

CHRIST.

I am the Resurrection and the Life!
He that believeth me, though he were dead,
Yet shall he live; and whosoever liveth,
And in me believeth, shall never die.
Believeth this!

Truly I say to you,
Who here have followed me, in that great day
Of restitution, when all things are new,
And on his throne of glory he shall sit,
The Son of man; ye shall then with him reign
Upon twelve thrones, judging the chosen race,
All Israel's tribes. And he that doth forsake
Father and mother, houses, children, lands,
For my name's sake, shall in that world receive
An hundred-fold, with everlasting life.
Angels shall come to gather the elect
From the four winds, yea, even all the saints,
From east and west, and from the north and south,
To sit down in the kingdom of their God,
Where, as the sun they shall forever shine!
Those who are counted worthy to attain
The resurrection from among the dead,
And that blest world to come, can die no more,
But like the angels are.

Ye that believe,
Let not your hearts be troubled. We must part;
But I am going to prepare a place
Among the mansions of my Father's house—
Many there are—and when 'tis meet for you,
I'll come again—receive you to myself,
That where I am, there ye may also be.
Ye now may sorrow,—then ye will rejoice,
And none can ever rob you of your joy.

CHRISTIAN PILGRIM.

Thus have they spoken. This is truth divine,
Eternal and immutable as Him
Who hath revealed it. This, the gospel hope,
Is of more worth than all the choicest stores
That earth contains. Gold cannot equal it—
Crystal or diamond—'tis the gem of gems—
Pearl of great price, for which we well may part
With all held dear, and suffer the reproach
Of a vain, scoffing world; yea, if need be,
Be persecuted even unto death.
It cheers amid all trials,—bears the soul
Triumphantly through each vicissitude
That marks our pathway here, and, to the last,
Even through Death's dark vale, affords a joy
No mortal tongue or pen can e'er describe.
O glorious hope! Praise to Immanuel's name!
Let earth, and seas, and skies, and all the works
Of vast creation, join to utter forth
Eternal praise to Him who hath decreed
Man's resurrection,—immortality
To all the pure in heart.

Come, then, O come,
Inquiring soul, sick of earth's carnal joys,
Distress'd and sad 'mid life's unnumber'd woes;
Come, and lay hold upon this blessed hope,
And prove its solace. Cast aside all sin,
Repent—believe—and wisdom from above
Shall pour its sunbeams round thee. Now, by faith
These will be blest realities. E'en here
The "earnest" may be thine, and soon, aye, soon,
To glad fruition will thine hope be changed,
And faith be lost in sight.

Listen to Christ:
"Come unto me, ye weary, laden soul,
And I will give you rest."

Come, then, O come,
And with a pilgrim tread this heavenly road.

INQUIRER.

'Tis joyful news!—And may such hope be mine?
May such a sinner claim so choice a gift—
Eternal life,—a resurrection morn?
O, 'tis a boon too great, too precious far,
For mortal e'er to ask. But in that word,
Proven so clearly to be truth divine,
It is inscribed.—And wherefore should I doubt?
Away, then, with all fears. The way is plain
To which you point me, and I long to know
The blessedness of this pure gospel hope.
I turn from earth, with all its grievous woes,
From Death, our enemy, and from the grave,
So dark and dreary, and to Christ look up,
Who is the Resurrection and the Life—
The Sun of Righteousness—and in that light,
With grace to aid, will follow, until life
Passes away, or Jesus shall appear.
"I must—I can—I will—I DO BELIEVE."

The Christian's Hope.

BY F. G. BROWN.

TEXT—"For we are saved by hope. But hope
that is seen, is not hope: for what a man seeth, why
doth he yet hope for?"—Rom. 8:24.

The term Hope, is one of very frequent use in the
New Testament; it is, too, one which is often upon the
lips of professing Christians; and yet it is an ex-
pression, I apprehend, which is rarely understood.
In times of religious interest particularly, the sinner
is exhorted to seek a hope; and the question is pro-
pounded to this and the other, "Have you a hope?"

and the reply may be, "I hope I have." From this
and like inquiries and remarks, both by the serious
and by Christian friends, it appears that the term
Hope is often used in a very vague and unintelligible
manner.

Hope is one of the Christian graces, and is asso-
ciated with those leading graces, Faith and Charity;
it is not faith, belief, or confidence, though it is ming-
led with faith, and is dependent upon faith for its
being and preservation. Faith precedes,—hope fol-
lows; faith credits,—but hope expects and desires,
faith is the telescope which lays open to the eye of
the renewed soul, the objects on which hope delights
to be entertained. That this definition of hope is
correct—that hope implies *futurity*, and is an expecta-
tion of good yet to come—will appear by a reference
to the manner in which we use the word in reference
to worldly things, or events. We do not hope the
sun rose yesterday; but it has become a matter of
knowledge, of sight to us; we do *hope* it may rise
to-morrow morning; we expect it,—we desire it;
but we neither as yet see it, nor enjoy it. The Scrip-
tures correspond with this use of the term. "The
wicked is driven away;" (Prov. 14:32,) by which is
implied, that even at the hour of his dissolution the
righteous man is expecting to realize an unenjoyed
good which is yet before him. "Now, faith is the
substance of things hoped for," (Heb. 11:1;) in
agreement with what has just been said, faith is re-
lated to hope as the eye and heart are related to dis-
tant and unpossessed objects. "But if we hope for
that we see not, then do we with patience wait for
it." (Rom. 8:25.) Here again it is intimated, that
it is not the office of hope to see, but to look and pa-
tiently to wait for that which is to come.

Having thus discriminated between faith and hope,
let us next consider the *nature* of this hope, and then
proceed to a consideration of its *objects*.

Hope, like faith, like love, is a firm, active, lively,
powerful principle of the *gracious* soul. I say of the
gracious soul, because there is a class who are "with-
out God and without hope;" and because the apostle
Paul denominates this "a good hope through grace." That it is a *firm* hope, is evident from thousands of
exhibitions of its abiding nature. The wicked man
has his hope; but it is light, airy, unsubstantial,
earthly, like the spider's web. But that of the Chris-
tian is ever present; not all the misfortunes of life,
nor death itself, can blast it. The Scriptures en-
courage the possessor of it to hold it "*firm* unto the
end," as though there were a virtue in so doing, and
also a *necessity*, in order to be reckoned of the
"house," or family of God. (Heb. 5:6.) Of the
same import is Heb. 6:11—"And we desire that
every one of you do show the same diligence to the
full assurance of hope unto the end." Here is au-
thority for not only hoping, but exercising a full as-
surance of hope unto the end. If there were in the
outset a justification for cherishing a hope, under the
same circumstances there is ground for *always* hoping,
and that with *great* assurance. It is a false idea that
it savors of Phariseism, or presumption, to strongly
believe and expect the blessings of final salvation,
providing a man's life accords with the gospel. If the
strong assurance which the soul has on the death-bed
be justifiable, then surely a like persuasion is just-
ifiable when in the enjoyment of life, health, reason,
and the means of grace; and there is just as much
reason for doubting the genuineness of that professor's
triumphant hopes who has never, until his dying mo-
ments, expressed other than the most timid and half-
felt confidence of his personal interest in the Lord
Jesus, as there is to doubt the value of his exercises
at such a time who never, until his dying struggles,
could pray and praise: and if it be unsafe for the
sinner to defer a perfect preparation for eternity unto
the dying hour, it is none the less hazardous for the
professor of religion to imitate him. It is the prepara-
tion, the sanctification, that imparts the assurance,
and their absence that deprives the soul of its confi-
dence; it is therefore criminal to be in a state where
it necessarily follows that our assurance must be
feeble.

This hope is also *lively* in its nature; it is just as
absurd to suppose a *dead* hope as a *dead* faith. Peter
says—"Begotten us again unto a *lively* hope by the
resurrection of Jesus Christ from the dead." The
natural being is a conscious being, and so is that of
the spiritual. I know that the heart propels the blood
through my body, though I see it not, nor may under-
stand how it is set and continues in motion. So may
I know if the Spirit of God has re-created me, and
planted within me a gracious hope: I shall be con-
scious of its existence, and so will others who see
me. "Begotten us again." Surely, then, this hope
is not a natural product; we are not educated into it,
we have not gathered it up by the way-side,—there
is but a single source from which it is obtained.—
There are many hopes, but few hopes the result of a
divine generation. But observe the *basis* of this
hope, and that which is altogether sufficient to infuse
life into it—"by the resurrection of Jesus Christ
from the dead." Here is the corner-stone of Chris-
tianity. Though Christ had taught and wrought like
the Son of God, it was his power over death and the
grave that established his Messiahship, and laid the
foundation of the sinner's hope. It was therefore a
great point of the apostles and the primitive Chris-
tians, to make it evident beyond a doubt, that Christ
did rise from the grave, and ascended up on high.
Where is Infidelity! Her power is spent in assault-
ing almost every other fundamental doctrine of the
New Testament, while she hardly lays her ruthless
hand upon this! Blessed be God for rendering the
resurrection of Jesus Christ from the dead as radiant
with light as the sun in the heavens. Therefore, if
the Christian has not everlasting consolation, it is not
because there is any deficiency in the ground of hope.

This hope is also connected with *joy*.—"Rejoice
in hope of the glory of God," (Rom. 5:2);—"rejoic-
ing in hope," (12:12). "Now the God of hope fill

you with all joy and peace in believing, that ye may
abound in hope through the power of the Holy Ghost."
(15:13.) A worldly hope that is unattended with
joy, is of but little value; but ordinarily, worldly
hopes are connected with more or less pleasure to the
mind. The Christian's hope, being one of perfect
reality, must of necessity be accompanied with peace
and joy. I admit that the habitual state of mind of
the Christian is that of peace; but I contend, also,
that joy is an element of his new nature. For this
we have Scripture authority, Scripture example, and
the experience of Christians for ages. That hope
which is dark and cheerless, that has no sunbeams,
no music, no festive days, must be a hope different
from that of Paul's;—it is a hope that the man of
the world, so far from enjoying, will shun and despise.
"Of all men," said a late venerable servant of God,
"the Christian has the greatest reason to be happy
and joyful." We believe it, and we believe that
hardly immortality itself throws greater discredit upon
religion than the joyless, restless, dispirited, morose
habit of a professed Christian. No, "great peace
have they which love thy law." Success in the reli-
gious life, the knowledge of new truths in the
Scriptures, fresh and increasingly holy communings
with God, and the every-day's proximity to the goal
of eternal glory, all are calculated to awaken and
sustain living peace and joy.

This hope is also connected with *purity*. We
might, if this were the time, show how eminently
the gospel is adapted to promote this purity, by ad-
dressing itself to the whole intellect and affections of
the believer,—to his reason, judgment, love, benevo-
lence, fear, gratitude; and how, by choosing a holy
law, and a holy Spirit for its agents, it must neces-
sarily produce holiness; John says, "Every man that
hath this hope within him purifieth himself, even as
He is pure." The expectation of one day seeing
Christ in all his spotless purity, and of being like him,
is of itself calculated to make the believer pure.—
Here, then, is a very simple and decisive test by
which to judge of Christian character. It is not
merely to believe in a religious system, nor to admit
faith in the doctrine that Christ is to come again,—
for this the devils believe,—but it is to believe "unto
righteousness,"—it is so to hold the truth, that the
soul shall delight in it, and so delighting, bring forth
in the life divine *purity*. Ah, how easy it to be de-
ceived! It is easy so to paint the beauties and joys
of paradise, as to enrapture the mind that is enslaved
to sin, and for a while, perhaps, lead him to mistake
sentimentality for Christianity; but religion is more
than impulse, or mental pleasure,—it is *purity*. Have
you, then, my hearers, a hope whose tendency is to
purify the imagination, the thoughts, and the whole
moral being?—such a hope as David had when he
said, "Then shall I be satisfied when I awake in thy
likeness!"—as John had, "It doth not yet appear
what we shall be: but we know that, when he shall
appear, we shall be like him; for we shall see him
as he is!"—as Paul had, "Henceforth there is laid
up for me a crown of righteousness, which the Lord,
the righteous Judge, shall give me at that day!" &c.
Then have you the *Christian's* hope.

Another feature in this hope is its *experimental*
character; it is connected with *experience*.—"Know-
ing that tribulation worketh patience, and patience
experience, and experience hope." (Rom. 5:3,4.)
Patience is a grace which is nourished by the waters
of tribulation; and there are few graces of which the
Christian is more generally deficient; and patience
has its fruit, experience, and experience hope. These
are some of the links in the golden chain of graces,
the one acting upon the other in beautiful succession
and harmony, from which we may see the importance
and advantage of having even a single grace; it is
the seed yielding a tree on which grows all manner
of goodly fruit. From what has already been said,
it is necessary to conclude that hope has its experi-
ence. What is experience? It is the effect of divine
truth on the soul; it is the result of the dealings of
God's grace and God's providence with the believer.
Then hope must have its experience,—it must have
its story—though in some instances simple and brief,
yet a story—of the workings of truth with the car-
nal and spiritual nature of man,—the sorrows of true
penitence,—the griefs of bereavement, disappointment,
fatherly chastisement, and the joys of pardon
and hope. So great a thing is it to be a Christian,
that it cannot be otherwise than that the converted
man and the living Christian should have an experi-
ence in many respects unlike anything else with which
the natural man is familiar. But the depth and ex-
tent of it will, of course, depend upon his former life
prior to conversion, his particular moral constitution,
the circumstances in which God, for wise purposes,
may see fit to place him, and the character of his
Christian life,—the experience varying with all these
external influences. Sometimes it may be written in
tears of blood; at other times, it may be sung in
notes as sweet as angels use; and then again, so faint
may be its outlines, that it may be almost, for a time,
at least, impossible to decide whether it has a tangi-
ble foundation. But an experience every child of
God will have, which, in the main, will not be un-
like: the *soul* will reveal it, and the life will prove its
character. It is therefore a hazardous matter to en-
courage a man to deem himself a Christian who can
merely say, "I trust I am a Christian; and I accord-
ingly desire an admission into the church." Deliverance
from the wilderness of sin, and the bondage of
Satan, is as remarkable as release from the grave.—
And it is strange how a man can pass scores of years
as a Christian, and have nothing to say of its trials,
labors, joys, and hopes; it is unaccountable on any
other principle than that with the day of his professed
conversion ended his religion.

This leads me to remark finally, under this branch
of our subject, that the Christian's hope is connected
with an *end*, a limit, a goal; it is, like everything else,
to reach perfection. It is progressive, but not always

to be on its journey:—"There remaineth, therefore, a rest for the people of God." The eye of faith is destined to be superceded by actual vision, and the desire of the heart to embrace its long-expected good: "Which hope we have as an anchor to the soul, sure and steadfast." This language implies a journey; but has the voyager no port in view as he sails upon the wide expanse of waters? Surely. Behold the beauty of this figure. See yonder vessel bounding over the billowy deep, laden with the wealth of the Indies; it meets with adverse winds,—storms and tempests, as though filled with the instinct of life, dash and howl around it as if to turn its noble prow from its distant home-bound coast, or to plunge it forever beneath its angry waves. But still its course is onward; and ere long the well-known light-house is espied, the smooth channel is entered, the port is made, the faithful anchor is cast overboard, and grappling with the unseen earth, the proud ship is brought along the wharf, where it discharges its precious freight. How much like the voyage of the Christian: comparatively a long one, attended with labors, and watchings, and privations, and conflicts; but it is a sure one, and a profitable one; its anchor is always needful, and often used ere the journey is complete. But never is it so valuable as at its journey's end, where, under the greetings and acclamations of kindred and friends, it is quietly moored in the haven of blessedness. My friend, has your hope an anchor? Do you feel its strength,—its moving power? When sorrow sweeps over you, when your all of earthly good is wrecked, does a voice, as if from the invisible world, send courage to thy sinking soul—"Hope thou in God!" Are you receding from this world,—from these treacherous, delusive shores,—from these poisonous, though exhilarating gales, to a brighter—an eternal world? O, bear then the fatigues a little while longer; unless greatly deceived, we shall all soon be at our anchorage together, to be buffeted no more, to sigh, and weep, and die no more forever. The prospect brightens every hour, though to the eye of the inexperienced, or unskilled, there seems no sign of land; no sail is in sight, and the sea seems as turbulent as ever. Yet the gracious pilot is on the lookout, and will soon be on board to relieve of every anxiety, and conduct them to eternal rest.—(To be continued.)

Conference in Washington.

BRO. HIMES:—The Conference in this place (notice of which was recently given in the "Herald") was attended agreeably to appointment; and at the request of some of the brethren in attendance, I give you a few items in reference to it, which may be interesting to your readers. The services were well sustained by Bro. Plummer, Pearson, Sherwin, with addresses from others.

The leading subjects presented were, Salvation, in its full import, and final completion; the Resurrection, the hope of the Christian; the assurance of it—faith in the word of God; its character—literal and identical; its manner—exemplified in the resurrection of Christ, he being the first fruits, was, according to the type, a sample, in his resurrection, of what the saints will be in theirs—his also a pledge of theirs. Then will the throne of David be given to the rightful Sovereign, and the land of promise to its rightful heirs—the children of Abraham by the same faith and obedience. While the kingdoms of this world were represented emblematically to the eye, as well as historically to the understanding, to have passed successively away, till the crumbling fragments of the last temporal kingdom await the dash of that stone which is to complete its dissolution, and "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;" the renovated earth bloom again,—not an ethereal heaven, but a substantial dwelling-place for corporeal beings, who, redeemed from corruption, as the earth from the curse, will forever enjoy the presence, and share the glory of their exalted Redeemer. And these things were shown to be not illusions of fancy, or the imagery of fanaticism, but the simple, rational view given by God in his word; the truth of God, at which infidelity alone could consistently scoff. These soul-stirring, heart-cheering truths, were listened to with delight by every waiting soul, and with respectful attention and apparent interest by the whole audience, which, on the second day, nearly filled the house. Whether the truth made any abiding impression, remains to be seen.

The Adventists here, though few in number, and at present passing through some of the severest trials of these perilous times, enjoyed the season. They are united among themselves, meet weekly, and enjoy the labors of a faithful brother, who resides among us. And though we have need of stronger faith, more ardent love, deadness to the world, and consecration to God, yet we ardently pray, and desire the prayers of our brethren, that we may obtain complete victory, and with all the faithful soon enjoy that peaceful kingdom which will be established when the kingdoms of this world shall have reached the destination to which they are so rapidly tending.

C. STOWS.

Washington (N. H.), June 18th, 1848.

Letter from Bro. W. Watkins.

DEAR BRO. HIMES:—Bro. Osler closed his work with us on last Sabbath evening. He goes to a more extended field of labor. He has been able, fearless, and indefatigable in the proclamation of the Advent message. Of this our public halls, nay, the public market-house, thronged with the different sects and parties, from time to time, will bear ample testimony. He has the good wishes of the little flock he has left for the present, and their prayers for his success will accompany him wherever he may go. His last ser-

mon was delivered in the hearing of an unusually large and interested audience. Of course many were strangers. The fearful events of the age, and the still more fearful future, of which they seem but the ominous precursors, have aroused many from their slumbers, and disposed them to hear with candor the glad tidings which hang upon the lips of the Advent messenger.

In view of the past, it was but reasonable to conclude, that Adventists could regain but a very small share of the moral influence which they once wielded, unless the great Head of the Church himself should, in some way, vindicate his servants in the testimony they had borne. This, I think, he is now doing; and if ever there was a time in which we should look up and lift up our heads, knowing that our redemption draweth nigh, that time is emphatically now. It is as clear as the sun, irrespective of the movements among the nations, that we cannot but be right in contending earnestly for the faith once delivered unto the saints, and in cherishing the hope which animated patriarchs, prophets, and apostles:—the hope which inspired with unwonted courage and fortitude those who had trials of cruel mockings and scourgings, of bonds and imprisonment;—who were stoned and sawn asunder, were tempted, and slain with the sword;—who wandered about in sheep skins and goat skins, being destitute, afflicted, tormented (of whom the world was not worthy);—who wandered in deserts, and in mountains, and in dens and caves of the earth. We cannot be wrong in treading in the footsteps of these ancient worthies,—in laying our reputation in the dust for the Son of man's sake,—in living as pilgrims in a world whose friendship is enmity with God,—in counting our lives not dear unto ourselves, so that we may finish our course with joy. What did not the ancient martyrs of Jesus endure! and for what? Why, for that which was seen by them " afar off," for that which we see nigh, even at the door. "They all died in faith, not having received the promises; but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Shall we, then, who are standing on the crumbling precipice of time, fall short of them in that which appertains to a qualification for the glories of the coming kingdom! more especially when

"Signs there's no mistaking,
Proclaim Messiah near!"

"Cast not away, therefore, your confidence," believers in the Advent near, "which hath great recompense of reward; for yet a little while, and he that shall come will come, and will not tarry." Remember the words of your Lord: "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." "Remember Lot's wife."
Baltimore (Md.), June 15th, 1848.

Letter from London.

DEAR BRO. HIMES:—I have been anxiously awaiting the arrival of the parcel containing the large Diagrams of the Visions of Daniel and John, also the Chart and other publications, as advised by your letter, which I received on the 15th April last; but they have not yet come to hand. I am the more anxious to obtain these Diagrams, &c., considering, as the time approaches, that they may become instruments of usefulness in promoting the great and glorious enterprise in which we are engaged. At the same time, I beg to say, that I should be glad of the new Tracts on Prophecy, mentioned in the "Herald" of the 19th February last. I also wish to be favored with your directions as to whom I should remit the money for them when they arrive.

Your health, I earnestly hope, is now fully established, and that you are equipped again for the service of your divine Master. The harvest truly is great, but, alas! the laborers are few. The gathering clouds in the horizon of the whole continent of Europe show a mighty tempest shortly to be poured out. But who is ready to "sound the alarm in Zion?" The loud and long-worn cry of "Peace, peace," still issues from watchmen who "teach for hire." On the other hand, there are even some who, strange to say, look for the Lord's appearing, and yet are eagerly contending as to who has the best lamp to light them to the Marriage Supper, heedless of possessing that divine light so essential to guide them to the banquet. May you, my dear brother, still be comforted and encouraged by the grace of God to persevere.—Remember the Christian's motto, "He that endureth unto the end the same shall be saved." Slacken not, therefore, I beseech you, in your speed to obtain the "crown of life," but with more than redoubled vigor press onward; put on the whole armor of God, and once more fight,—once more conquer, and then shall you behold His face in glory.

I am truly thankful to see so many valuable articles in the "Advent Herald," warning men to "search the Scriptures." We there find the strongest admonitions against idolatry. But what is more common than to see the very advocates of Christianity leaning on their fellow-men for guidance in the way of truth, without even a thought of appeal to that precious treasure, which, under Divine guidance, is the only sure means of obtaining a knowledge of all truth. To place any dependence on man, and not full dependence on God, through the merits of Christ, for such knowledge, is to become an apostate indeed, and the most gross idolater.—"Cursed is the man that trusteth in man, and maketh an arm of flesh his stay. But blessed is the man who trusteth in the Lord, and whose hope the Lord is." How invaluable, how rich a blessing! May you, my dear friend and brother, ever be found leading men to God, through the medium of his Word, and looking for that blessed hope, until the effulgent morn of the resurrection shall transform you into the very image of your glorified Redeemer, King, Lord, and Creator.
London, June 1st, 1841. R. ROBERTSON.

Letter from Antigua, W. I.

DEAR BRO. HIMES:—You are by this time accustomed to receive letters from strangers, (in the flesh,) and doubt not but you will with pleasure receive another. To inform you who I am, let it suffice to say, that about sixteen months ago I embraced the Second Advent faith, through the instrumentality of our dearly beloved Bro. L. D. Mansfield; and have found it to be the best of doctrines, for it harmonizes with the Bible, and shows me the saints' inheritance. Suffer me through your paper to tell to others the good I have derived.

Dear brethren, this faith makes my Bible a new book; I can now understand it for myself, without going to others to ask what this or that text means; for I am persuaded, that if God does not mean what he says in the Bible, then no man on earth can tell, when he has not told us himself; especially in these days, when "the vision of all is become as the words of a letter that is sealed." It teaches me to love all men, and to consecrate myself, and all that I have, to the service of God. It keeps me from laying up treasures on earth, and shows me where to lay it, even where thieves cannot enter, nor rust corrupt;—to count all things below as dung and dross. It teaches me to pray, like John, "Come, Lord Jesus, come quickly." It makes me, like those of old, "to turn from idols, and serve the true and living God, and to wait for his Son from heaven." It makes me a new creature: old things having passed away, and all things become new. I now find peace, love, and joy in believing. I now look for the saints' inheritance—the new heavens and earth, wherein dwelleth righteousness.

I have been often told that the Americans are the greatest fanatics in the world, and that the insane houses in America are full of Millerites. Well, if only fanatics and insane people believe as I do, I shall never desire to be otherwise; for I am determined to believe God, though all men become liars.

Dear brethren, let us not rest with anything short of entire sanctification; "for yet a little while, and he that shall come will come, and will not tarry."—"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord; be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." "Say among the heathen, The Lord reigneth: the world also shall be established, that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the fields be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." ("Thy word is truth.") Ever keep in remembrance, that there is a crown of righteousness laid up for all them that love the appearing of Jesus. Let us ever pray, "Come, Lord Jesus, come quickly;" and like David, "O that the salvation of Israel were come out of Zion!" "Though it tarry, wait for it; because it will surely come, it will not tarry." It is our duty to pray for the King of kings to come, and establish his kingdom; for the Lord has said by Ezekiel, ("I will yet for this be enquired of by the house of Israel, to do it for them.") Ours is a glorious hope,—all that God can give, and all that man can desire.

Finally, beloved brethren, remember us here at the throne of grace, when you are assembled together in the name of our Lord Jesus Christ. Pray for us, that the word of God may have its proper effect, in sanctifying us, and that we may be enabled, through Jesus, to endure unto the end, that we may be saved. Pray that God may give us boldness everywhere (as opportunity offers) to exhort sinners, in Christ's stead, to be reconciled to God. For my own part, God being my helper, I shall endeavor to do all I can, not to raise a sectarian church, but to make disciples to Jesus, by preaching the gospel. Remember us; for it is said, "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

I have heard it asserted, that the Adventists make divisions in the church of Christ. But I cannot believe it; for Christ is not divided. So long as we follow the Bible we cannot be divided; for there is but "one body" and "one Spirit;" also "one hope, one Lord, one faith, one baptism, one God and Father of all, who is over all, and with you all, and in you all."

I am, dear Bro. Himes, yours in the blessed hope, loving, waiting, and praying for redemption by our coming King,
WM. LEWIS.

Letter from Bro. R. B. York.

BRO. HIMES:—I was much instructed in reading in the last "Herald" the remarks on the word "heaven." I have long desired to have a good understanding of the word, especially since I have believed that the future inheritance of the saints will be on the earth. The article I allude to has not given me all the light I wish to obtain, and therefore I make the following enquiries, which I would like to have you, or some one, answer, if you can.

If "heaven," in its primary import, denotes the firmament, and not a particular locality, where do you think Jesus was when Stephen saw him at the right hand of God? Mark says, "He (Jesus) was received up into heaven, and sat on the right hand of God." Paul says of himself, that he was caught up to the third heaven. Where was this? or what does the passage mean? The inheritance of the saints is said to be reserved in heaven. And the Lord Jesus Christ has told us to lay up treasure in heaven. Do these, and other passages of like import in our translation, mean the world to come? or a place, or locality, now the abode of God and the Lamb? And I should like to know what the Savior means when he says, I go to prepare (future tense) mansions for

you; when in another place it is said, that the kingdom was prepared (past tense) from the foundation of the world? It seems to me, that a correct understanding of these passages would help us to see more clearly the meaning of some other parts of God's word. [Note 1.]

Now that I am writing, allow me to ask, if many would not very naturally infer from your remarks on the importance of the Conference sessions, that you think that all who do not attend such meetings are enemies to the cause of Christ, and seek to divide, scatter, and devour? [Note 2.]

North Yarmouth (Me.), June 12th, 1848.

Note 1.—We remarked that heaven "primarily denotes the firmament;" we also added, that "by accommodation it was used to include all space beneath and within this concave, and also the vast unlimited space without and beyond it." Christ ascended into heaven; he went into the vast space without and beyond the firmament, and sat down at the right hand of God. In what part of space that is, we know not; but because we cannot define the exact locality of angelic residence, it does not follow that such does not exist. The centre of spiritual existence may be called heaven, because in thought to reach it, we have to penetrate the firmament which intervenes. The "third heaven" was a conventional phrase among the Jews, which distinguished the place of God's immediate presence from the firmament and starry regions, to both of which the term "heaven" is applied.

Note 2.—We did not allude to those who do not attend, but to those who, whether present or absent, are enemies to all the plans, purposes, and instrumentalities, by which the cause has from the first been advanced, and who, secretly or openly, by inuendo or direct opposition, would gladly scatter and devour all who advocate united action.

Extracts from Letters.

From Derby Line (Vt.), June 22d, 1848.

DEAR BRO. HIMES:—Bro. Litch has done much good among us;—he was the very man we needed in Canada at this trying hour. But SIMON HALL, formerly of Maine, is not the man we wish to have, and regret to see his appearance here. We hope our brethren everywhere will refuse to receive him into their houses, or bid him God speed. He causes division wherever he goes by his unchristian course, and holds that we are in the kingdom of God, day of judgment, and other absurdities, too numerous to mention. He also preaches and practices promiscuous feet-washing and holy (or rather unholy) kissing.—Should this meet his eye, he may be assured he will do us a favor by speedily returning to some place where he has done all he can, and alter his course, or live on the dying coals of his wild-fire. We are doing well in Canada, and need no one to make divisions for us, or bring in the heresies which he preaches. I do hope our brethren in Canada East and elsewhere will look out in season.

J. CUMMINGS.

From Providence (R. I.), June 5th, 1848.

DEAR BRO. HIMES:—The brethren from this city in our conference meeting last Friday evening, expressed their gratitude to God for the delightful privilege of meeting so many of the scattered ones at Boston.—To me it was a pleasant sight, to see brethren of different views join together in one united action, to advance the one common, all-glorious cause of the common King. I see now, that in reading the communications of different brethren in the several papers, I should make a distinction between hard arguments and hard words.

Bro. J. S. White gave us yesterday afternoon a soul-stirring discourse on the two resurrections.—Surely that principle that sweeps the first resurrection into spiritualism, or thin air, undermines those principles with which we have so long defended ourselves against the errors and darkness of the professed Christian world around us. May God add his blessing to the late united effort to advance his cause, is the prayer of your unworthy brother,

G. H. CHILD.

From Northboro' (Mass.), June 16th, 1848.

BRO. HIMES:—I wish to inform the brethren of the sickness of Bro. C. R. Griggs. He was a faithful preacher of the word, but is now laid aside from his labors. His disease appears to be consumption. His impression is, that his work is about done; and I have reason to fear that it is so. My only hope is in him who has almighty power, who is able to heal the sick and raise the dead. If it be for God's glory, I pray that he may recover. Bro. Griggs is in rather embarrassed circumstances; he has debts soon due, and will be unable to meet the demands against him. Brethren who have to spare, would do him a great favor by rendering him some assistance. The brethren here are doing all they can for him, but they are mostly poor. Bro. Griggs' Post-office address is Westboro', Mass.
V. STREETER.

From Fitchburg (Mass.), June 7th, 1848.

DEAR BRO. HIMES:—We are glad of the visit of Bro. Litch to this place; we think the cause of our coming Lord is strengthened by it. There seems to be an increase of interest in the minds of some to examine these things. Our meetings are yet small, but are increasing in numbers. We have but a little strength, but we hope there are a few names even in Fitchburg who have not defiled their garments.

Yours in hope, A. H. BRICK.

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The Dead Body.

BY M. F. TUPPER.

Hide it up, hide it up, draw the decent curtain ;
Hence ! curious fool, and pry not on corruption ;
For the fearful changes of change are being there enacted,
And many actors play their part on that small stage, the tomb.

Save the clay, that leoprous thing, touch not the fleshy garment ;
Lust to dust, it might well among the sacred soil
It is scattered by the winds, it is wafted by the waves, it mitcheth with
The waves that dash against the rocks.

But God hath watched those morels, and has guided them in cure :
Each waiting soul must claim his own, when the archangel soundeth,
And all the fields, and all the hills, shall share the harvest ;
Blossoms numberless, crowding on the land, and covering the trampled
Soil.

Darkening the air precipitate, and gathered seatless from the fire,
The Hymalayan peaks shall yield their charge, and the desolate steppe
Of Siberia.

The Himalayan disgorg its spoli, and the iceberg mammoth its captive
All shall team with life, the converging far different frame ;
Full every conscious creature, and the world a new frame ;
For a world of unimagined similitude, alike, yet different in story,
The body shall be shaped anew, it dwelling for the soul ;
And the high growth to a palace, the low growth to a flower
The flower to a tree, and the tree to a peace with spirit.

The Frogs of the Apocalypse.

BY E. B. ELLIOTT, A. M.

BY E. B. ELLIOTT, A. M.

"And I saw come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet, three unclean spirits like frogs: for they are spirits of devils, working miracles, (or signs,) which go forth to the kings of the whole world, to gather them to the war of the great day of God Almighty."—Rev. 16:13, 14.

(Concluded.)

In all these points the character and theological doctrine of the New Oxford School agrees, we see, as at present developed, very completely with that of the False Prophet of the Apocalypse. In truth, the remarkable history of its ten short years of progress to its present doctrinal position, is on main points very much a recapitulation in brief of that of the False Prophet of the Apostasy, from its early youth in the fourth century, to its preparedness in the West ere the end of the sixth century for spiritual subjection to Rome. * * *

But we were also to compare the *circumstances* of the late *issuing forth* of the *spirit of Oxford Tractarianism*, with those of the *issuing forth* of the *spirit from the mouth of the False Prophet*, as described in the text.

And 1st, the correspondence in respect of time is on the face of the thing most exact. It was when the drying up of the mystic Euphrates had made a certain progress, that the spirit from the False Prophet was in the Apocalyptic figurations seen to issue forth. It was in the year 1833, after the Turkman power had dried up in Greece, Moldavia, Wallachia, Algiers, and other countries for years overflowed by it, that the first of the Oxford Tracts issued from the press.—2d. The correspondence in respect of a certain accompaniment of other spirits is obviously as exact. The emission of the False Prophet's spirit in the Apocalypse was cotermporary with that of spirits also from the mouths of the Dragon and of the Beast:—that of Oxford Tractarianism has been accompanied, as we have seen, with a most remarkable and almost simultaneous outbreak from the spirit of *infidel democracy*, and the revived spirit of *direct avowed Popery*.—3. Its mode of speech and action has well answered to the symbol of a *frog*, under which the spirit of the False Prophet appeared to go forth in the prefiguration before us. While, on the one hand, its unceasing emission of voice in conversational or more formal discussions—from the pulpit, and from the press,—in tracts, sermons, essays, reviews, romances, novels, poems, children's books, newspapers,—in music, too, and paintings, and church decoration and architecture,—with what is unsound in doctrine for the most part skillfully mystified, the false mixed up with the true, and burlesques and false picturings of

evangelical religion intermingled with as false but fair-drawn picturings of the religion of the apostacy, if not of that of Rome,—while, I say, on the one hand, these incessant but delusive appeals, made alike to the better and the worse feelings of our nature, to our taste, imagination, affections, ignorance, prejudices, and even right feelings and desires, whereby it has been carrying on its avowed plan of *ecclesiastical agitation*, exhibit no inexact counterpart to the incessant and resounding *coaxatio* of the prophetic symbol,—the “high swelling words of vanity” that ever and anon break out from it, in unscriptural exaltation of the writer’s supposed *sacerdotal* office and apostolic descent and powers, may also well recall to the calm and Christian observer (fully as much as in the case of the other two spirits associated) a thought of the *vain inflation* of the Apocalyptic prototype.—4. *The rapidity and extent of its diffusion* suggests,—indeed, forces on us,—the idea of some *supernatural influence or spirit* having been at work in promoting it:—rather as it is a diffusion as well among the laity as the clergy in England, in the country as in the town; and not in England only, but in England’s wide-spread colonial possessions;—in Canada, Australia, and above all, in India. Dr. Pusey (sad that such a man should be identified with such a system) has himself strikingly sketched this its rapidity of diffusion, the wonder of its human originators at the fact, and their conviction of some higher power assisting it:—“not however reflecting, whether this might not be a bad spirit, rather than a good; and so only illustrate the fulfilment of our text. * * Can the rapid and wide-spread reception and popularity of doctrines so startling, so dangerous, so unwarranted, be accounted for on any principle but that of an assistant spirit of infatuation? The hypothesis of some such supernatural agency helping it seems positively requisite.

As to the nature of the supernatural agency assisting, I speak of it as not a *good* but an *evil* spirit, or *spirit of a demon*, so as in the prefiguration of the text. * * Nor is the corroborative evidence of evil fruit wanting. For example, if the evangelic revival in England, and evangelic missions abroad, begun half a century ago, were agreeable with that mind and will of God, then the palpable effect of the Oxford system to impede and injure them, must be viewed as one notable proof of the same. Similar is the inference from the testi-

* "From the very first, these views spread with a rapidity that startled us. The light seemed to spread like watch-fire from mountain-top to top; each who received it carrying it on to another, so that they who struck the first faint spark knew not how, or to whom it was borne onward.—And it has been reflected from hill-top to valley; has penetrated into recesses;—abroad, at home, within, without, in palace* or cottage. It has passed from continent to continent: we see it spread daily: everywhere opposed, yet finding the more entrance.—One may reverently say, firmly believing whose work it is, 'It bloweth where it listeth, and thou hearest the sound, but canst not tell whence it cometh,' " &c.

So, too, Mr. Gresley, on the same subject. "In spite of all opposition, appearances plainly indicate that a *spirit* has spread through the land which no force or power can curb." He adds: "Evangelicalism has had its sway for the last half century, and see what its accompaniments, Schism at such a height as was never known in the Church; such that infidelity is scarce less formidable!"—*Bernard Leslie*, p. 353.

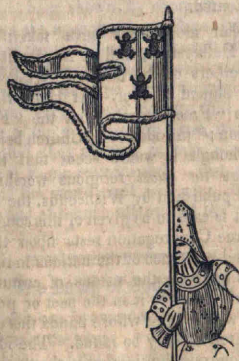
Let me add the following, too, from the English "Churchman," Nov. 8, 1844, in illustration of the independent acting of this spirit. "Not only is the Catholic movement so simultaneously going on amongst Anglicans in Great Britain, Ireland, United States, North American Colonies, West Indies, East Indies, Australia, and elsewhere, *self-originated*."

* So *this* frog, too, has entered into kings' palaces.

mony alike of approving friends and of opposers. While the priesthood of the Papacy (the Apocalyptic False Prophet) have been hailing and sympathizing with the Oxford movement, as of a spirit and character essentially cognate with their own, and tending full surely to the re-union of the Anglican Church with Rome, the judgments not of other high authorities only, but of many of our most learned and respected prelates, have been pronounced in no equivocal terms against it. * The Bishop of Chester has avowed his belief of its being the work of a *spirit of evil*; acting to stop and mar the good that was before in progress.

The question under the present extraordinary circumstances of the Christian world and church, especially in England, cannot but recur solemnly to many a mind; What is to be the end of these things? And while the hopes are high, as of the infidel-democrats, so too of the Papists, and of the Tractarians,—and the latter especially boast of their progress, and anticipate triumph,—there are not a few of a very different spirit, (I may specify Mr. Bickersteth in particular,) who fear that these anticipations will prove too true, and England again become a kingdom of the Papacy. I must confess, were I to judge from present appearances and outward probabilities alone, I might almost be inclined to adopt the same anticipations. Yet, on considering the word of prophecy, I am led to a more hopeful view. For I do not see in what follows of the Apocalypse any notice of the re-union of *that tenth part of the great city* which was separated at the Reformation: the only farther prophecy concerning the Papal Babylon being its tri-partition, under some great earthquake or revolution, previous to its final destruction by fire. * * * In which case not England, but rather France, may be expected to prove the chief secular power employed by the three spirits, to head their project of gathering the kings of the earth to the battle of the great day of God Almighty. Signs are not wanting even now, as I have in part before observed, which show the active tendencies of France towards such a position in its foreign policy and proceedings. Nor indeed are signs wanting in its ecclesiastical policy at home. There is further a curious heraldic fact confirmatory of this view, which (considering how frequently such national emblems have been had in view in the Apocalyptic figurations) I cannot permit myself to pass over in silence viz., that *three frogs are the old arms of France*. The engravings below exhibit the consenting testimonies of France itself, England, and Germany to this curious fact.

FRENCH BANNER FROM THE WARS OF CLOVIS, IN THE TAPESTRY
OF RHEIMS.



[This banner with the *three frogs* is from ancient tapestry in the cathedral of Rheims, representing battle-scenes of Clovis; who is

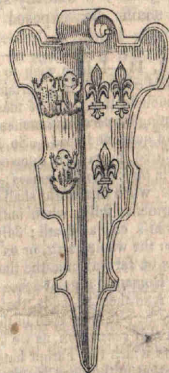
said to have been baptized there after his conversion to Christianity.]

"THIS IS THE OLDE ARMY OF FRANCE."



[This engraving is from Pynson's Edition of Fabyan's Chronicle. At the beginning of his account of *Pharamond*, the first king of the Franks, who reigned at Treves about A. D. 420.]

ARMORIAL SHIELD OF CLOVIS



[This engraving is from the Franciscan Church of Innsbruck; where is a row of tall bronze figures, twenty-three in number, representing principally the most distinguished personages of the House of Austria; the armor and costumes being those chiefly of the sixteenth century, and the workmanship excellent. Among them is Clovis, King of France, and on his shield *three fleurs de lis*, and *three frogs*; with the words underneath: *Clodoveus rex; Christenlich König von Frankreich.*

A few illustrative notices from different writers may be interesting. And, passing over Montfaucon's statement of a *frog medal* having been found in Childeric's tomb, A. D. 1623, at St. Brice, near Tournay, (a Frank King this Childeric preceding Clovis,) inasmuch as Montfaucon considers it to have been an Egyptian medal—I may give the following.

1. Uptonus, *De Militari Officio*, p. 155, like Fabyan, simply states *three frogs* to have been the old arms of the kings of France; without specifying what race of kings.

2. Professor Schott supposes the *three frogs* to have been distinctively the original arms of the *Bourbons*: *bourbe* signifying *mud*.

3. Typotius, p. 75, gives as the device on a coin of Louis VI., the last French king before Hugh Capet, (the head of the Bourbons,) a frog, with the inscription *Mihi terra lacusque*. It is the only instance of that device in his work.

4. In the sixth century, xlv., of the prophecies of Nostra Damus, (p. 251,) translated by Garencieres, (London, 1672,) there occurs the following verse :—

Un juste sera un exil envoye
Par pestilence aux confins de non seigle ;
Response au rouge le fera desvoye,
Roi retirant a la rane et a l'aigle.

On which De Garencieres observes; "By the eagle, he meaneth the Emperor; by the frog, the King of France: for before he took the *Acceur de luce* the French bore three frogs."

5. I may add that in the article on heraldry in the "Encyclopædia Metropolitana," there occurs the following: "Paulus Æmilius bla-

zons the arms of France, Argent three Diamonds Gules. Others say they bear *three toads* sable in a field vert (ap. Gwyllim, c. 1.): which if ever they did, it must have been before the existence of the present rules."]

However this may be, the time is most critical, the subject heart-stirring: and it calls aloud on each individual for self-examination, watchfulness, and prayer. In the very fact of there being now brought upon the scene all together, visibly before the eyes of men, those three spirits of the *Dragon*, the *False Prophet*, and the *Beast Antichrist*, that for eighteen centuries have successively or together withstood the Gospel, an intellectual interest is given to the times we live in very extraordinary. How much greater their spiritual interest! The solemn warning voice which follows the text, "Behold I come as a thief; blessed is he that keepeth his garments, that he may not walk naked and his shame appear,"—suitable as it is to every age of the Church, appears now doubly so: when the spirits of delusion are thus abroad, the night thus far spent, and the cry raised by so many, as almost to answer to the voice in the prophetic text, that the day—the day of Christ's coming,—is at hand.* Watch, it says, especially to his ministers and watchmen of the temple:† for his coming is near; and he expects his servants to be awake at their posts, and looking out for his appearing!—Watch, that thou put not off, like the slothful indecorous slumberer,‡ or one drugged into sleep by the poison-draught of some spirit of delusion, thy garments of righteousness and salvation;§ those garments which, as Christ first gave them,¶ so He requires that He find thee never stripped of them:—lest, perceiving thee naked, He shut thee out from his heavenly temple and kingdom:** and thy spiritual nakedness and shame be exposed before the world!††

* Rom. 13:12, 14.—I here wish to take the expression "Christ's coming" in a certain latitude of meaning, as to include the voice of many who may yet not be expecting his personal manifestation, or the great judgment of quick and dead. So, for example, Dr. Arnold. Christ, he says, is to come again after his resurrection in three different senses:—1st, and in the highest sense, when this world shall end, and we shall rise to judgment; 2dly, when individually we each receive Christ's call at death; 3dly, when He comes to bring on the whole earth, or on some one or more nations, (as on Jerusalem at the time of its destruction by the Romans,) a great scene of suffering and judgment. And then he adds, that to all of us now living it may be said that both in the first sense He may come in this generation, as we know not the times and seasons which the Father hath in his own power; and also that in the third He may come to us in this generation; "there not being wanting signs which make it probable that He will so come."—So, too, Bishop S. Wilberforce, in a late "Charge."

† I thus particularize, because many expositors, with Vitringa, think there is an allusion in the text to the Jewish custom of the *Prefect of the Temple* going his rounds at night, to see that the watchmen there were awake at their posts.

‡ Compare Luke 12:35: "Let your loins be girded, and your lights burning; and ye yourselves like men waiting for their lord." 2 Pet. 3:12: "Looking for, and hastening unto the coming of the day of God." &c.

§ Though the Eastern habits are in many respects different from our own, yet they have very much the European custom of putting off *day-clothes* on lying down to sleep at night, and putting on the loose and exposed night-dress. This is alluded to figuratively in Rom. 13:12: "It is high time to awake out of sleep. . . . The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and put on the armor of light."—or as he says, v. 14, "Put ye on the Lord Jesus Christ." Again, 1 Thess. 5:8: "Let us who are of the day be sober; (and watch, v. 6:) putting on the breastplate of faith and hope, and for a helmet the hope of salvation."

¶ The need of attention to the avoidance of spiritual self-exposure, was strikingly symbolized to the Israelites in the charges given about outward decency: as Deut. 23:14: "The Lord God walketh in the midst of the camp; therefore shall thy camp be holy; that He see no nakedness (so the Hebrew in thee.)" Also Exod. 28:42: a passage referred to by Danbuz. Isa. 41:10.

‡ Apoc. 3:18: "Because thou knowest not that thou art poor and naked, I counsel thee to buy of me white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."

** As the slumbering watchman of the Temple would be excluded; or as the man that wanted the wedding garment.

†† So in the case of the watchman of the Temple thrust out in his night-clothes.—I might add, that in case of detected unfaithfulness in the wife, exposure was one of the punishments sometimes inflicted. So Hosea 2:3: "Let her put away her whoredoms; lest I strip her naked, and set her as in the day that she was born," &c. But the idea of the marriage relation does not seem to be referred to in the verse before us.

Wisdom and virtue make the poor rich, and the rich honorable.

Protestantism in Prussia.

We have more than once taken occasion to remark upon the progress which the idea of a creedless Church is making in the world. The German Catholic congregations of Ronge have hitherto been in the van of this movement, but they have now been surpassed. The Prussian government has been endeavoring to enforce something like discipline among the clergy of the establishment. The consequence has been the secession of a considerable number of both preachers and hearers; among the former is a Dr. Rupp.

He has organized a society which he is pleased to call the "Free Evangelic Church." We will endeavor to make some extracts, which will give our readers an idea of the character of this "Church." On Easter day Dr. Rupp expounded the text, "Now is Christ risen from the dead," as an allegory, foreshadowing the events of the present time, when he said "the long closed tomb of humanity was being opened and the palladium of liberty, love and truth, were rising from it. On the occasion of his introducing the two "candidates," his future "fellow servants of the congregation," he expounded 1 Thess. 2:13, to the effect that the Apostle had fallen into a strange mistake, by distinguishing between "the Word of God" and the "word of men," a distinction "wholly unknown to Jesus of Nazareth." There was in fact, he contended, no other "Word of God" but that which the spirit of man produced from its own depth: and having characterized the clergy of the "consistorial Church" as a "memorial of the melancholy errors of by-gone times," he drew a parallel between the Reformation of the sixteenth and that of the nineteenth century. As the watchword of the former had been "Down with the Pope, and the priests, and the monks, and the nuns; let us have nothing but the Word of God;" so the watchword of the nineteenth century was, "Down with the priests and the clergy; let us have nothing but the Word of God as it is exhibited in the word of man." While thus every doctrinal barrier is thrown down, and all the ordinances of the Church are dealt with in the same lax and licentious spirit. Even with regard to marriage, though it continues to be solemnized by him, Dr. Rupp declares, that it is valid before God, irrespectively of all human sanction or recognition, if it be sanctified by purity of heart and mutual faithfulness. Baptism is administered by anybody and everybody in the congregation, and with any form of words which the party officiating may, *pro re nata*, choose to adopt.*** Sentimental trash, extemporised on the occasion, is substituted for the one only form which, although ordained by Christ Himself, is the only one objected to, and invariably avoided by these pretenders to His holy name. A species of confirmation is administered by Dr. Rupp on Whitsunday, but professing with no other intention than that of receiving into the covenant of Christianity, young persons who will afterwards have to decide for themselves what denomination they shall choose to join. The Holy communion is, like the other Sacraments, superseded; any of the members who feel so inclined partake together of bread and wine, singing Psalms and reading some portion of Scripture. A kind of declaration has been printed, and privately circulated, setting forth the "aim and order of life" of the "Free Evangelic Church," with a proviso that nothing therein contained is to be considered as having the force of "law," but merely as the expression of the "course and wish of the majority."—From this document we learn that anybody who wishes to join the congregation is admitted; if he likes to assign a reason for his wish, "the congregation will be pleased," and if not it will be contented.

Similar movements have taken place at Halle, Halberstadt, and at Nordhausen, under two brothers of the name of Wislicenus, and a man named Baltzer.—At Halle the title is not the "Free Church," but the "Free Congregation;" the idea of a Church being rejected, although it would seem that they have meetings for quasi religious worship. In a journal published by Wislicenus, the following account is said to be given of this congregation. The Free Congregation rests upon the entire historical existence of the nations in times past; it feeds upon all the means of culture which the world offers to it in the past or present, no matter where or in whose hands these intellectual materials may be found. The idea of the Free Congregation is, that it should be a universal institution for the cultivation of the popular mind, a kind of democratic academy, a sort of school of life and business, a species of popu-

larised freemasonry, in which there are working days and lodges, but no secrets and no obsolete forms and formularies. All tradesmen's clubs, insurances, savings banks, mechanic's associations, polytechnic societies, Sunday schools, bands of singers, &c., have, in fact, the same object in view as the Free Congregation; they are all working out so many special modes of applying and carrying into execution that great principle of humanity, which it is the object of the Free Congregation to enunciate in its oneness and universality, to keep it alive and to cause it to fructify in the case of each individual; consequently they are all allies, sisters, nay, so to speak, spiritual daughters of the Free Congregation, even without knowing or intending it.*** In the office of feeding this strange flock, Wislicenus has obtained a coadjutor in the person of a German Catholic minister of the name of Giese, who without renouncing his own communion, fraternizes with the "Free Congregation."

These and other similar movements have been combined through the influence of Uhlick of Magdeburg, of whose attempt to convince the King of Prussia of his right to hold all rationalistic doctrine, and to remain in the established Church of Prussia, we gave some account several months ago. It will be recollected that the proceedings against him grew out of an Easterday sermon, in which he had denied the fact of the Resurrection of our Blessed Lord. His petition to the King having been rejected, he was summoned to appear before the consistory. This body seems to have been willing to overlook the past, if Uhlick would have given any promise of better conduct in future; but he declined giving such a promise, and repudiated the jurisdiction of the consistory itself, on the plea that he was responsible to God alone for the due discharge of his ministerial office. The patience of the consistory was not yet exhausted, and they sent an ambassador to endeavor to bring him to a better mind; they also propounded certain questions, to which he was to give an answer within a month.

Uhlick answered evasively, and maintained "that he was entitled as a rationalist to his place in the United Evangelic Church." This produced further proceedings, the final result of which was his expulsion from the Prussian Establishment. This event led to an attempt to form a rationalistic Church on a large scale, by the association of the different local communities. Two preliminary meetings for this purpose were held in the early part of September, 1847, at Nordhausen, and at Halberstadt, to which deputies were sent from Königsburg, Halle, Hamburg, Marburg, Naumburg, and from other places of lesser note. Some of the members of these "synods" were ladies. The nature of their deliberations may be inferred from the fact, that the question, Whether or not they should retain the name of Christians, gave rise to the most animated discussions, and was at last left undecided. Indeed, the synod appears to have been strangely determined to puzzle itself, for the first question, "What is it that unites us?" was about the most perplexing which so heterogeneous an assemblage could take in hand. We cannot undertake to give to our readers a report at all likely to be intelligible, of the metaphysical distinctions, in which the parties endeavored to embody their points of difference, not only from the Evangelical Church, but from each other.—They agreed at last, that the common ground on which they all stand, was pure humanity, neither doctrine, nor person, nor Bible, nor symbol. In what light they were to view their relation to the State, especially under the edict of March last, was another point on which they could not come to an agreement, any farther than that they pledged themselves to seek for a remission of the expenses attendant upon separation from the Church. When the question of their constitution came to be agitated, they were unanimous in determining that each congregation should govern itself, and legislate for itself; their mutual association extending no further than the agreement to meet annually in a conference, attended by deputies from the different congregations. A proposal that the German Catholics, and the Reform party among the Jews, should be invited to be present at their deliberations, was received with general favor. With regard to their form of worship, nothing of a definite kind was adopted. Singing, it was thought, at proper times, and of such compositions as are expressive of freedom, was desirable. Baptism, communion, and such-like forms, were a matter of optional custom, and might be used or disused, as might seem fit to different members of the same congregation. The suggestion for obtaining the co-opera-

tion of the German Catholics was subsequently acted upon, and an attempt made in the early part of October to amalgamate the two parties. It was found, however, that there were among the German Catholics, among the congregations at least, though scarcely among the leaders, too many positive elements of Christianity yet remaining, to admit of a coalition between the different sections of separatists from the evangelic and Romish communions respectively. All that could be arrived at, was a species of "alliance," under the name of the "United Congregation;" the terms of the compact securing to each separate congregation the right of holding as much or as little as the majority in each might see fit to hold, of the articles of the Christian faith.—"They wish," to use their own expression, "to have unity of life, not unity of faith."—*True Catholic.*

Angelic Ministry.

BY CHARLOTTE ELIZABETH.

When treating of angelic ministry, we must bear in mind the sympathy which exists in their bosoms, for the angels know themselves to be by nature liable to fall, even as Adam was; and that the same electing love which raises the sinner, and sets him in heavenly places in Christ Jesus, also preserves them from the guilt and condemnation of Satan and his crew. The rejoicing that takes place in heaven when a soul is brought to God in penitence and faith, is a proof of this; and we shall find as we go on, many indications of tender sympathy on the part of the angelic ministers of God's mercy to man expressed by so much condescending gentleness and delicate consideration, as we may truly call it, for the weaknesses of our poor fallen race, that when we divest an angel of his fabulous characteristics, and picture him to ourselves the exceedingly majestic, formidable creature that Holy Scripture describes, we may well feel our hearts melted into grateful affection for these our glorious and highly privileged "fellow-servants." May the Creator and Preserver alike of angels and of men, be with us to direct, to guard, and to bless our inquiries into the precious record of these angelic ministrations of mercy and love!

The first instance we meet with is that of Hagar in her desolation and distress, brought on herself by despising her mistress. A fugitive, alone, and friendless, she had reached a fountain of water, and there rested; probably unable to choose a path in that desert. "And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go?" She could not answer the latter part of the interrogatory, and to the former she gave a reply that included no acknowledgment of her own misconduct; "I flee from the face of my mistress, Sarai." No reproach was given: not a word of reproach for her rebellious offence, but what was implied in the answer, proving how well the celestial speaker knew the actual circumstances of her case. "And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren. And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?" Gen. 16:7-13. There is a difficulty here that often meets us in similar circumstances: the speaker is an angel of the Lord; yet the latter part of his address is delivered as in the person of God himself; and Hagar evidently considered that the voice was that of the Lord. In some cases we know that he is spoken of under the term angel; though in the appearance of the burning bush, where Moses says, "The angel of the Lord appeared unto him in a flame of fire out of the middle of the bush," he presently adds, "when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I." Ex. 3:2-4. So that it may be supposed he first saw a glorious angel, and afterwards heard the voice of God himself. This seems at first to be confirmed by Stephen's narrative: he says, "There appeared to him in the wilderness of Mount Sinai an angel of the Lord, in a flame

of fire, in a bush. When Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers; the God of Abraham, and the God of Isaac, and the God of Jacob." Acts 7:30-32. Yet presently afterwards he adds, "This is he that was in the church in the wilderness, with the angel which spoke to him in Mount Sinai, and with our fathers, who received the lively oracles to give unto us." V. 38. And once more, he says, "Ye stiff-necked and uncircumcised in heart and ears . . . who have received the law by the disposition of angels, and have not kept it" (vs. 51-53), and the plural is again used by Paul: "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him? . . . For unto the angels hath he not put in subjection the world to come, whereof we speak." Heb. 2:2-5.

By collating these passages we may learn caution in pronouncing that, when the Bible tells us an angel appeared or spoke, it was God who appeared or spoke: and we may also remember that the prophets very frequently make abrupt transitions from speaking in their own persons to speaking in the Lord's, without the usual preface. Thus saith the Lord: and we can readily suppose a created angel, fulfilling the office of an ambassador from the Most High may do the same thing, delivering his Master's message in his Master's words; and so occasioning us to draw conclusions not warranted by the text. The instances in which we are undoubtedly to believe that by the term angel our Lord Jesus is meant, are Gen. 48:15, 16, where Jacob says, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long to this day, the Angel which redeemed me from all evil, bless the lads;" and in that remarkable passage, Ex. 23:20: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place I have prepared. Beware of him and obey his voice, provoke him not: for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." This could hardly be spoken of any created being; and we know that the provocation of the Israelites in the wilderness, are called by St. Paul "tempting Christ." 1 Cor. 10:9. These cautions recorded, we may be satisfied to proceed with the plain word of inspiration to guide us.

The three men who visited Abraham as he sat in the tent door in the heat of the day, (Gen. 18:1), are no where called angels; but there can be little doubt that two of them were the same who immediately afterwards went to Lot, in Sodom. This we know, that it is distinctly said of Abraham, in reference to this event, "The Lord appeared unto him; and that in the subsequent part of the narrative the Lord is represented as communing with him, and is repeatedly named. We will not intrude into what the Holy Spirit has so closely veiled, but proceed to the next chapter, where we are not left to guess at the nature of the persons spoken of. "There came two angels to Sodom at even," (Gen. 19:1,) evidently in human form, for Lot, as Abraham had done, proffered hospitable entertainment, and pressed it upon them with earnest importunity; the whole story shows that Lot had then no suspicion of their being other than mere mortal men, and that so far from needing his generous, self-devoted protection, they had power and authority to destroy the place, which was only respite until he and his should be delivered. Considering how wholly Satan and his infernal crew triumphed in those guilty cities, and how perfectly conscious of their presence and influence the holy angels must have been, their patient abiding in such a place, the purely defensive nature of the miracle which they wrought, and the deliberate manner in which they proceeded to extricate the favored individuals committed to their charge, are very striking. Unmoved by the tumults in the streets, continuing all night, they quietly awaited the break of day, for Lot was not to quit the place unseen, or under the cover of darkness, nor to leave his ungodly sons-in-law unwarned; and so long as he staid, his presence was a protection to the cities and to every sinner in them. The mission of the angels was two-fold, first to deliver the godly, then to destroy the ungodly; and this renders it so lively a type of the great day of the coming of the Son of man, when the an-

gels will be sent to gather his elect from the four quarters of the earth, previous to the terrible destruction that shall fall upon his foes. The angels expressly said to Lot, "We will destroy this place . . . the Lord hath sent us to destroy it;" (v. 13); and again, "I cannot do anything till thou be come thither." (V. 22.) Yet they expressed anxiety, as though delay endangered him; "Escape for thy life: look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed." (V. 17.) It is lovely to contemplate the earnestly devoted spirit in which these blessed creatures fulfilled their office, even forcing deliverance upon those who were loth to quit a spot containing their worldly substance, their kindred, and neighbors; alienated from God as the latter were by their wicked works. The fate of Lot's wife is remarkable, and as being peculiarly instructive, our Lord has commanded us to remember it when the time comes of which this deliverance was symbolical. She clung, it is true, to the hand of an angel, but she disobeyed God; and her celestial guardian could not avert the penal consequences of her offence. This may prove a lesson to three classes of people: angel-worshippers, worldly-minded professors, and unbelievers in what the Lord has revealed of his coming judgments. He makes his angel the means of our escape from danger, but leaves it not in their power to preserve a hair of our heads from his righteous visitations: he saves us from among the ungodly, in answer to the prayer of faith, but is not pledged to continue to us the good things of the world on which our hearts are set: and if, through unbelief, we stagger either at his promises or his threats, we break our covenant with him, and leave our souls to be gathered with the ungodly.

The next instance of angelic interposition, is the memorable one of Abraham's intended sacrifice of his son; and here we have the ambassador speaking indeed in the first person, but with the explanatory clause, "Saith the Lord." "And the angel of the Lord called unto him out of heaven, and said, Abraham. And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me. . . . And the angel of the Lord called unto Abraham out of heaven a second time, and said, By myself have I sworn, saith the Lord, for because thou hast not withheld thy son, thine only son; that in blessing I will bless, and in multiplying I will multiply thy seed as the stars in heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies." Gen. 22:11-17.—(To be continued.)

Pope Gregory the Great.

It may not be uninteresting to our readers to learn, that several of the early popes were Second Adventists; i. e., they would be called such if they were now alive. GREGORY the Great, filled the pontifical throne from 590 to 604. He says:—

"Our Redeemer desiring to find us ready and restrain us from the love of the world, predicted the evils that are to attend its old age, and the calamities that are immediately to precede its termination, that if we are not inclined to regard him with awe in tranquillity, we may at least, when his judgment is nigh, feel a fear of being overwhelmed by his strokes. For the Lord had said immediately before the passage to which you have now listened, nation shall rise against nation, and kingdom against kingdom, and there shall be great earthquakes and pestilences and famine; signs also in the sun, and moon, and the stars; and on the earth distress of nations, a roaring of the sea, and waves in tumult; some of which events we know have already taken place, and others we fear as nigh; for we see that our times are marked more than all former periods by the rise of nation against nation, and the prevalence among them of calamities. That earthquakes have overwhelmed numerous cities, you learn as often as you hear from other quarters of the world. We have pestilences without cessation. Signs, indeed, in the sun, and in the moon, and in the stars, we have not yet beheld; but that they are not distant, we may infer from the change that has taken place in the air. Indeed, before Italy was given up to be smitten by the Gothic sword, we saw fiery armies battling in the sky, and the blood itself gleaming which was afterwards shed of the human race. And though no new commotion of the sea has hitherto arisen, yet as most of the signs fore-

told are already fulfilled, there is no doubt but that the few that remain are to follow. These things we mention that you may be excited to vigilance.

"Behold, we now see the events which were predicted. The world is oppressed with new and daily increasing evils. How few remain of the population that was once innumerable, you see; and yet scourges still daily urge, sudden catastrophes overwhelm, new and unexpected slaughters afflict. For as in youth the body is fresh, the breast is strong and sound, the neck brawny, the arms plump, but in old age the form stoops, the withered neck declines, the breast labors with frequent sighs, strength fails, and the speech is interrupted; for though languor is not felt, health itself to the old is often but sickness; so the world in earlier years flourished as it were in youth, was robust for the multiplication of the human race, fresh in the health of its animals, and abundant in its productions; but now it is depressed by its old age, and driven on as it were to the verge of death by increasing troubles. Place not your affections, therefore, on what you see cannot long endure. Bear in mind the apostolic direction, love not the world. Day before yesterday, you know, by a sudden whirlwind, aged groves were uprooted, houses thrown down, and churches swept from their foundations. How many who were in health and safety at evening, and employ their thoughts on what they shall do on the morrow, die ere morning, and are caught in the snare of ruin!

"Such debility from fevers has spread among the clergy and people of the city, that scarce a freedman or slave remains capable of service. Of the ravages of the pestilence in the neighboring cities we daily hear. How Africa is devastated by disease and death, as you are nearer, I presume you are aware. But they who come from the east announce most grievous desolations. As then from all these things you know the general smiting of the world approaches, you ought not to be too much overwhelmed by your personal troubles, but as becomes the wise and noble, recall every heart to the care of souls, and fear the more as a strict judgment is near.

"Moreover, we wish you to know that the end of the present world is nigh, and the kingdom of the saints about to come, which is never to end. And as the end of the world approaches, many things impend which had not occurred before, such as changes of the air, terrific appearances in the sky, unseasonable tempests, wars, famines, pestilences, earthquakes,—and these signals of the end of the world precede it, that we may be found solicitous for our souls, looking for the hour of death, and prepared for the coming Judge.

"The pestilence and sword ravage the world, nations rise against nations, the whole earth is shaking, the yawning ground is dissolved with its inhabitants; for all the events foretold are accomplished, the king of pride is present, and what ought not to be, an army of priests is prepared for him. Antichrist the enemy of the Almighty is nigh."

The views of GREGORY seem to have been very prevalent in his time.

"Let the philosopher," says Lactantius, "who would compute the age of the world, know that the sixth millennium of years has not yet reached its close, and that on the completion of that number the consummation is to take place."—"That the close of the six thousand years is now approaching, may be discerned from the predictions of the prophets, for they foretold signs from which the consummation may be expected daily. How soon the period is to be completed, they who have treated of the subject have shown, by computing from the Scriptures the ages that have elapsed since the creation of the world, who, although they vary somewhat, yet unite in the expectation that not more than two hundred years remain. Even things themselves would indicate that the fall and ruin of the world are at hand, were it not known that they are not to take place while the city of Rome remains safe. But when the capital of the world shall fall, who will doubt that the end of human affairs and the world itself has arrived."

The Lamp of God's Word.

You look out in every dark night. You are a stranger in the place; you are on a journey; you must go on; but how can you? The way is rough and dangerous; a single false step may prove fatal. You look, and look, and hesitate. You strain your eyes, but can see nothing save palpable darkness. It seems as if you

were in Egypt. Fain would you stay where you are, and wait for the morning; but you may not. Dark, and uncertain, and dangerous as it is, you must go on. Your courage fails; your heart sinks within you. On, on, your business urges, though it be at so much peril.

Just at this moment a friendly hand offers you a lantern. With what thankfulness do you accept it! The light does not shine very far, it is true. Look which way you will, beyond the narrow circle in the centre of which you are, it is as dark as ever. You wish perhaps, you could see farther, especially in the direction which you are going; but still it is all you really need. The oil is pure, the lamp burns freely, and there is no danger of its going out. It is "a lamp to your feet, and a light to your path." It is true its sphere of radiance is very narrow. You can only see far enough to take the next step, perhaps; but you can take but one step at a time, and that step is always illuminated. Carrying the lantern in your hand, the light advances just as fast as you do, and just as fast as your need and safety require. Were the night to be longer and darker than the Egyptian; were you to travel a hundred miles, canopied by its thickest gloom, the light would shine upon your path all the way, step by step, and guide you safe to the end of your journey.

Such is the word of God to the Christian pilgrim. "A lamp to his feet, and a light to his path." Without it he could not safely take a single step on his journey of life. He might grope and stumble along, sorely bruised and anguished, but would find it impossible to keep in the straight and narrow path. God's word is the lamp which "shines in a dark place." He may sometimes wish it were brighter; but it cannot mislead him. Were he to lose it, or leave it behind, he would plunge at once into darkness, as sure as a traveller in the night who should extinguish the lamp that was shining upon his path.

It shines around his path, just as far and as fast as he advances. It shows him his present duty, and points him unceasingly to the gates of the Celestial City, though many a dark valley may lie between. It is given out just as fast as he wants it. It does not show him what may be the exigencies of his situation a year or a month hence; but let him be patient; let him carry the lamp along, and hold it up, and at the end of the month or the year, it will shine upon the valley of humiliation, or hill of difficulty, just as it hath shone upon every antecedent step of his pathway.—N. Y. Evangelist.

The first Sabbath.

The first Sabbath! What a scene unfolds! The sun-rise of that dawn! The incense of the flowers! The chaunt of the birds! The splendor of the streams! the waving of the woodlands! The freshness of the dews! The voice of the Lord God is heard, walking on the earth in familiar converse! The new made man adores! All is older than himself. Yet he governs all. He is crowned with honor and glory. He minister for all. May we conceive his uplifted brow, his clasped hands, his suppliant knees? May we imagine his utterances of wonder and of praise? May we describe his eye feasting itself on all the marvellous works around him? his ear drinking in the æolian melodies? his tongue, his "glory," warbling strains of joy, like those of the angels, to whom he may have already listened, while they "sang together?" his spirit, like a hall of mirrors, reflecting the glories of heaven and of earth. The holy watch is set for his defence. The holy day is his. All wakes for him. All wait upon him. None other creature can divine its meaning. To him it is no blank, but a full-written tablet,—no vacancy but a high-wrought zest. He "enters into it." All that is in him finds a divine employ. Praise is pleasant, and it is comely for the upright. He looks above, with every power in its newest consciousness, and every emotion in its purest flow; no disease has marred the beauty, no weariness has wasted the strength of that noble form. The godlike soul, fraught with its inspirations and institutions, is prepared for the sudden call. It has brought its faculties from its source. He was but of yesterday. One day only had he beheld, and a halloween, deepening into night more expository of creation's realms than the golden day. "That day was the preparation, and Sabbath drew on." Eden was not yet planted, but in such a world there could be no lack of appropriate precincts. There would be green pastures and still waters. There was upland and glen. There was ar-

caded and cloistered grove. "The Spirit of the Lord caused him to rest." There he bends amidst the fair radiance of the first Sabbath! Brightest of all that followed it! Foremost of a series which never has been lost! Sole relic of an innocence which is no more, and still the sacrament of benison and holiness which sin cannot despoil! The only garland rescued from Paradise, faded, but still beautiful and redolent, with no thorn of the after curse and of the blighted world!—R. W. Hamilton, D. D.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 8, 1849.

Walking by Faith.

"We must walk by faith, and not by sight," said an aged minister of CHRIST, at a monthly concert for prayer for the conversion of the world,—a meeting at which we were present,—last Sabbath evening, after the audience had listened to the statements of recent intelligence, and the reading of extracts from letters, by one of the Secretaries of the A. B. C. F. M. Said he, "There is a class of persons who deny that the glorious Kingdom of the blessed Saviour will be set up over the whole earth. They think this world is so bad, and becoming worse so fast, that God cannot make it any better, that he cannot convert it to himself, and will have to destroy it, and that before a great while, to get rid of it. And I do not wonder," said he, "that some of them think so, walking by sight instead of by faith; for if you had no evidence but what we can see around us, and what we hear of the small results of the missionaries' labors, as you have heard this evening, you would think so too. For the world is certainly in a bad way. Infidelity, Popery, and irreligion are prevailing everywhere. Even in our own country we see the nation greatly degenerated,—this people which was planted at first a choice vine, wholly a right seed, and in Europe we hope these commotions are the prelude to the world's conversion; but we must confess that outward appearances do not indicate that; for there is not a ruler in Europe who would be willing to have the Lord take the kingdom, and Republicanism there is verging towards infidelity. Therefore if you walk by sight you would believe so too. But the Bible contains great and precious promises we are to lay hold of. There is the promise that the devil will be bound one thousand years, that the will of God will be done on earth as in heaven, and that righteousness will yet fill the earth. We must lay hold of these great and precious promises, and walk by faith and not by sight, and then however discouraging the outward indications may appear, we shall believe that He who is able to accomplish all his purposes will surely hasten the world's conversion."

The opinion expressed by that aged servant of CHRIST is the opinion and hope of thousands. We wished to whisper in his ear that the promises he referred to are the very promises which indicate to us the consummation of this world's history—that we do not believe God cannot convert the world, if such was his purpose; for however dark the prospect might be, if the Bible taught the world's conversion, we should not doubt the power of God to accomplish it—and that we do not believe God will destroy the world to get rid of it. His purpose, as we read the Scriptures, is to regenerate the earth, to beautify it, and to fit it up for the glorious residence of the redeemed. He will do this in the time long since appointed in the councils of eternity. God could convert and save every soul living. But would that be in accordance with his plan for man's redemption! Would it be consistent with his justice, to save men against their will? We think not. Salvation has been freely offered to all. Those who refuse can only blame their own folly when they shall be lost. God has possessed the same ability to save all in past ages that he does in this. By his not exerting that power in past ages we have no right to conclude that he did not possess it. Nor by his possession of it now may we conclude that he will exercise it. God is able, and will perform all his purposes. If he has purposed to convert the world, he will do it. We find

no such promises on record. The plan of salvation appears to us to be, to save out of every people, and kindred, and tongue, and nation, a peculiar people whose God is the Lord. For these he will restore the earth to its Eden glory and beauty; and to these he will give it.

It is no pleasure to us to learn of the small results of missionary labor: we should be more pleased to hear that the heathen were coming by thousands to the cross; for our prayer is, for the conversion and salvation of souls, as it may be consistent with God's holy will. Should we hear of the conversion of thousands, it would not lead us to believe in the world's conversion—finding not the promise of it in the Bible—any more than the discouraging indications, should cause those to doubt it who think they do find the promise there. For we also walk by faith, and not by sight. We may, however, be strengthened in our faith, when as at the present time, all the indications of the present accord with our understanding of the Scriptures; instead of,—as with those who hope for a millennium in time,—their being counter to our belief.

Foreign News.

The *Cambria*, which left Liverpool June 17th, arrived at Boston on the 30th. The most important intelligence brought by it, is the wonderful re-action of public opinion in France. We have never counted on the permanence of the French Republic. We have believed that things were tending to a state of anarchy. Nor is our opinion changed by the recent demonstrations there, in favor of an imperial monarchy in France. Prince Louis Napoleon Bonaparte, a nephew and the legitimate heir of the late Emperor, had been elected a member of the Assembly. It will be remembered that in the days of Louis Philippe, on two occasions, he made pretensions to the throne of France, and on the last of these he was imprisoned in the fortress of Ham, where he remained twelve or fourteen years, till 1846, when he escaped in disguise and fled to England. On the revolution in February, he returned to Paris, but at the suggestion of the Provisional Government, he returned again to England. The day before the election (an election to fill vacancies,) he was put up as a candidate. The appearance of his name caused the people to rush by thousands to put his name in the urn, and, says *WILKINSON'S Times*, "has raised a feeling throughout France which must be put down, or all the hopes of a Republic must be speedily overthrown. The cries of *Vive la Republique!* are answered, and sometimes drowned, in shouts of *Vive l'Empereur! Vive Bonaparte!*"

On the receipt of the intelligence in the Assembly, that Louis was elected a member, LAMARTINE, pale as ashes, mounted the tribune and demanded the instant passage of a decree excluding the Prince from France; but the Assembly, by a large majority, voted that he should be permitted to take his seat in the House. A body of National Guards set off from Bologna, it is supposed, to welcome NAPOLEON to the shores of France, and the excitement of the people in his favor was increasing hourly. The *European Times* says: "LOUIS NAPOLEON was hourly expected in Paris to take his seat. He will affect humility, and buy golden opinions from all men. With the most ordinary prudence and caution, the high road to imperial power is straight open before him; and in that case the splendid pageant of a French Republic, will dissolve,

And, like the baseless fabric of a vision,
Leave not a wreck behind."

It is however difficult, from the intelligence of one arrival, to predict what that of another will be. The versatile French can change their opinions with as much ease as the chameleon can its color. They seem tossed to and fro by every political wind that blows. Should LOUIS NAPOLEON attempt to reach the throne, it is not probable that the partisans of the other claimants will look quietly on. Such a move may be the prelude to a civil war, and another "reign of terror" may be the portion of that nation.

In Ireland nothing of importance has occurred.

In England, the Chartist demonstrations against the Government, which was to come off the 12th of June, was a greater failure than that of the 10th of April at Kensington Common. The British government has signified to the Spanish minister that his presence in London was no longer wanted. The minister left at once. This is in retaliation for the expulsion of Sir HENRY BULWER, the British minister, from the court of Spain.

It is said that the Queen of Spain has addressed an autograph letter to Queen VICTORIA, giving assurances of the most friendly dispositions towards England.

SWITZERLAND.—The most unlimited sovereignty

of the people has been proclaimed in Friburg. Several convents have been suppressed at Schwytz and Lucerne. M. LE BAUP, one of the persecuted Evangelical ministers in the Canton de Vaud, arraigned before the police tribunal of Vevey, on charge of holding a religious meeting in his own house, has been acquitted. The decision is a very important one, as bearing on several cases of the same kind.

ITALY.—The consolidation of Italy seems to be steadily progressing, and its independence is being maintained.

The votes given in the province of Milan, for the immediate union of Lombardy with Piedmont, amounted to 129,440, and those opposed to it did not exceed 272. In the province of Cremona, there were for the union, 47,064; against it 24. In the province of Lodi, for the union, 46,860; against it 69. A considerable number of the chief places of the Venetian provinces had declared themselves in the same sense, and it is now nearly certain that the provisional government at Venice will adopt a like course. The kingdom of northern Italy will thus probably be soon consolidated, so as to form a rampart or boulevard protecting the southern states of the peninsula from the encroachment of northern powers.

The *Risorgimento* of the 9th inst., state that the Austrians had affected a precipitate retreat into Mantua on the 4th, and that the Duke of Genoa had marched towards Verona with a view to attack the place.

Advices from the head-quarters of CHARLES ALBERT, at Valeggio, up to June 6th, state that nothing new had occurred.

The *Milan Gazette* of the 3d, announces that GIOBERTI having asked the Holy Father whether he would go to Milan, to place the iron crown on the head of CHARLES ALBERT, the Pope answered, he would gladly do it, if it would be conducive to the peace and the prosperity of Italy. The same journal announces the death of the celebrated writer MONTANELLI, and of the no less celebrated naturalist PILLA, who fell before Mantua in the Tuscan ranks on the 30th ult.

The news of the fall of Peschiera arrived in Rome on the 4th, and caused great rejoicing. Two companies of the carabinieri are immediately to be raised and sent to the theatre of war.

Letters from Bologna, published in the supplement to the *Contemporaneo*, of Rome, of the 2d of June, announced that negotiations are already on foot between the Austrian government and CHARLES ALBERT. Austria is to retire her troops from Italy, on condition that Italy shall take upon it a part of the Austrian debt. It is said that the Pope will be the referee to settle the conditions.

Letters from Naples to the 4th of June state that all continued quiet, but there were indications that this was but a temporary state. No one could judge of the probable course of events even for twenty-four hours, and business was entirely crippled.

The *Epoca* of Rome of the 5th states from Naples, that the ministers had presented a programme to the king, and their resignation, in case he should not accept it. The conditions were—the dismissal of the Swiss; the re-organization, as before, of the national guards; the convocation of the chamber with the same deputies; and complete oblivion of the past. A thousand Sicilians, the vanguard of 6000 more, had entered Calabria. Lecce, Potenza, Cosenza, and Teramo had already constituted their provisional governments.

AUSTRIA.—The condition of the Austrian Empire continues to be characterized by threatenings of approaching dissolution. The *Wiener Zeitung*, of the 5th June, contains a ministerial rescript, declaring that numerous petitions have been forwarded from Bohemia, praying that the Provisional Government in Prague may not be recognized; and that the Cabinet abides by its resolution to regard that body as illegal and unconstitutional. In Prague, on the other hand, a declaration has been published by Count LEO THUN, in which he announces his determination to pay no attention to the injunctions of the ministers at Vienna, and to receive instructions as to his conduct from the Emperor alone. Accounts from Vienna confirm the statement of the Emperor's wish to resign his imperial authority in favor of his brother, Archduke FRANCIS CHARLES.

PRUSSIA.—Letters from Potsdam state that the King of Prussia intends to abdicate his sovereignty in favor of his brother, the Prince of Prussia, and that it was this determination which caused his ministers to hasten the return of the Prince to Berlin.

The National Assembly has rejected, by a majority of 196 to 177, after a debate which lasted two days, a motion made by Herr Brerenda, for a formal declaration that the Assembly, as a Chamber, recognized the events of March, and that the combatants

of March had deserved well of their country. Much excitement was created at Berlin by the announcement of the division on the 9th instant, and fears were entertained lest public tranquillity should be disturbed in consequence.

A strong Russian squadron is hovering about the Prussian coasts in the Baltic; and unless wiser counsels prevail, it is feared that the present partial contest in Schleswig will be only the forerunner of greater and more serious warfare.

DENMARK AND HOLSTEIN.—Intelligence from Hamburg, under date of the 9th, announces that the most severe battle yet fought between the Danes and Germans had taken place at Dupella. The victory was not decisive, as both armies, after a sanguinary engagement of some hours' duration, retired to their entrenchments.

SWEDEN.—The embarkation of troops, and the equipment of gun-boats and vessels of war, in aid of the Danes, are continued in Stockholm with the greatest activity, and the conviction is general that, supported by Russia, Sweden will soon be actively engaged against the Germans.

RUSSIA AND POLAND.—It is asserted that the Russian forces concentrated in the Kingdom of Poland amount at the present time to nearly 300,000 men, with an immense force of artillery. The inhabitants along the Prussian and Austrian frontier have been latterly kept on the *qui vive* by the constant reports of artillery. Some of the more credulous supposed that a serious insurrection had broken out in Russian Poland; but the more probable account of these continued discharges seemed to be, that the Russian generals were merely employed in exercising the forces under their command in the use of their guns.

It is positively asserted that the Russians have crossed the Pruth, on the frontier of Bessarabia, and that the Austrian Minister STURMER, at Constantinople, has in vain protested against this movement. It has been also reported on the London Exchange that a large Russian force had marched into Prussia, and had entered Memel. This is not improbable; at the same time the rumor requires some authentic confirmation.

IN GERMANY, the Parliament are perfecting their plans for the consolidation of the "Great German Empire."

INDIA.—News has arrived from India respecting an insurrection in Moultan.

Address.

(Concluded from our last.)

And where, on the other hand, do we find such an exhibition of a loathsome perversion of the bounties of heaven, such proud insulting contempt of the calls and claims of God, as in Sodom? Where such studied, ungrateful, cold-blooded cruelty to man, such contemptible idolatry, such heaven-daring atheism, and such fool-hardy desperation in fighting against God, as in Egypt? And where is to be found such heedless ignorance, in possession of the whole volume of the will of God, such infernal traits of depravity, arrayed in the most gorgeous and heaven-appointed habiliments of sanctity; such self-convicting, self-condemning, self-destroying deeds of violence and outrage, against the highest manifestations of heaven's mercy to men, as in Jerusalem? Yet all of this would be true of those nations, pointed out by these allusions under the gospel, when their day was about to close. All whom the world could tempt away from the portion brought to view in the word of God; all whom unbelief could overcome; all whom formality could satisfy; all whom fanaticism could mislead; all whom popular error could seduce; all whom superstition could enslave; all whom reproach could put to shame; all whom the most afflicting trials, from within and without,—from misguided friends of the truth, and open foes,—could discourage: all these would be taken in the snare, for all that the world and the devil, by the experience of six thousand years, could employ to induce men to believe that the plainly declared plans of God would not be accomplished, would be resorted to and tried, till none but those who believe what God has spoken would be found ready, watching, praying, waiting for the promised deliverance!

And what shall we say of the fate of these nations, and of all the world whose doom is linked with theirs! The predicted and accomplished fate of Sodom, Egypt, and of Jerusalem, is recorded, and all may read it. But, O, God! does this give the picture of what awaits the world now? Yes. We believe it does. What else can we believe! How can we look at the past history of these nations, and at their present condition, comparing both with what God has spoken, as it has been applied by the people of God in the midst of them, during the whole pe-

riod of their history, and not see that such a scene must come? We should think a man who had the means of becoming acquainted with the fulfilment of prophecy, in danger of sharing a part in their predicted fate, not to see what the end must be, and our relation to it.

We know very well the different theories which prevail, and the views their supporters take of the startling events of the day. These theories are popular, and will occasion no reproach to their believers. They all speak of peace and safety. We would speak to those who believe that God has spoken by his word to guide us, that he means what he says, and are desirous to take the course he has pointed out, regardless of all who would take a different course. We are told of "a good time coming"—a sort of paradise on earth—to be realized by the sweeping away of existing institutions and governments, and the organization of society on a different and more enlightened system—a change which is thought to be now going on triumphantly. We look for nothing better than the present state affords to man, till CHRIST comes to change and restore the earth to an immortal state, and to reign with the heirs of that inheritance—the righteous of all nations and all ages—when the wicked shall go away into everlasting punishment. God has not spoken of such "a good time coming" as our philanthropic, though misguided, brethren expect. And our hope, like that of the people of God of all past ages, is in the promise of God alone.

We are told that the world is to be converted;—that "the question of its conversion is not an open question, and all misgivings on the subject are sinful."—(Dr. MAGIE'S *Sermon before the American Board, at Buffalo*;) and that the prospect of the speedy realization of it is now more encouraging than ever. But as no promise of such a state of the world can be found in the word of God, without wresting certain portions from the words and subject of their connection; as no expectation of such a state was ever cherished by the people of God till our own age; as it had its origin in the blasphemous assumptions of popery, and its characteristic perversion of Scripture;* while we rejoice in all that is done to enlighten and save our fellow-men by diffusing the gospel, which is woefully short of what ought to be done, and would be done, if Christians in our day were living in the faith and practice of the apostolic age, this popular error undoing at home by its private fruits more than is done abroad by public effort,—we cannot but regard this expectation as the "strong delusion" by which the professedly Christian world will be led to dream of peace and safety, till sudden destruction comes upon them, and they shall not escape. It will be with them as it was with the Jews of old—who made their boast of the law, and compassed sea and land to make a proselyte, only to make that proselyte two-fold more a child of hell than before—when they made their Scriptures the basis of a worldly, and of course popular hope, they knew not the plainest promises given to their fathers, nor the power of God that was pledged to fulfil them, but were left to evil and wrest these promises to their own destruction. They thought they were to monopolize the glory and homage of a subjected world under the Messiah of their prophets; but God, as he had fully made known, only intended to bring forth from among them a Saviour and Ruler, first to suffer for the sins of all men, and to set his people an example how to suffer for the truth, and in due time to reign in his glory, with the righteous, having new heavens and a new earth for an everlasting possession. They thought the beautiful buildings and goodly stones of their city and temple were to stand while the world stood; and that as these were ordained by God, he would certainly protect them; and of course that all who identified themselves with their institutions must be safe. They deemed it blasphemy to assert that Jesus would destroy the place, and change the customs which Moses delivered them. For such an assertion the faithful martyr STEPHEN was stoned to death, after being cast out of the city—a popular mode of killing such reputed blasphemers then, as it is now to cast them out, to say all manner of evil of them falsely, and treat them as not fit to live. But when CHRIST came according to the promise, and had fulfilled the law, there was no farther need of old Jerusalem and its institutions; and as she had filled up her sins by persecuting the prophets, and killing the Lord Jesus, she was to be laid even with the ground, and her children within her. The

popular error was the ground of the fatal obstinacy of the Jews, as their obstinacy was the occasion of the fulfilment of their predicted doom, till wrath came upon them to the uttermost:—thus foreshadowing the history and the fate of the wicked among the Gentile nations at the final judgment.

Jerusalem is brought to view as the familiar type of the fate of all antichristian nations; and the nations to whom the type specially applies are pointed out. The indications of their approaching doom are stated, as the indications that the desolation of Jerusalem was nigh were predicted by the SAVIOUR:

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. . . . for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh."

Thus God points us to the condition of these nations as the signal of the coming of the LORD, and of their doom. Imperial Rome was the Gentile desolator of Jerusalem; the fragments of that empire were to hold a controlling sway in the affairs of the world to the end of time, to be most distinguished by blessings, responsibilities, crimes, and judgments; and it must be among these nations that the premonitions of coming wrath are to be found.

Look now at the condition of these nations, to which the prophecies have so long been supposed chiefly to refer.

The eyes of all the world are turned to passing events there, with an intensity of interest which speaks more impressively than the strongest language, of the decisive character of these events. They have come, as the words of prophecy authorized us to expect, like the agitations of an "earthquake!" This, and similar convulsions of the physical world, furnish the common imagery by which popular writers speak of these events. The agitation was expected to be revolutionary, anarchical, and fatally violent. "The great revolution," is the familiar phrase by which the present upheaving of old institutions is spoken of; and everywhere anarchy and violence have marked its course, though the worst of these features have been concealed. All these nations are in "distress;" all their governments are in "perplexity." The hearts of the mightiest have failed them through fear of a dreaded retribution, the sudden failure of their hopes, or the defeat of all their plans for the establishment of their dynasties, the liberation of their country, or the elevation of their race. The strong ones have bowed to those they have been accustomed to trample under foot, and sought mercy from those to whom they have shown no mercy.

These nations were to be found in this condition, as their end and the day of redemption to the people of God approached; and this condition was to indicate the approach of that day, as the Roman armies around Jerusalem indicated the nearness of its desolation. We cannot, then, regard this state of things as a sign of peace and safety to the world, but as a sign of its hastening doom—the beginning of sorrows. It is the only view the word of God authorizes us to take. And this destruction will come like that of Jerusalem: for as a snare shall it come on all them that dwell on the face of the whole earth. They had their day. We Gentiles have had ours. Their day passed, and the great mass of them knew not the things that belonged to their peace, till they were hid from their eyes. Everything which the word of God has marked for that purpose, tells us that the times of the Gentiles are about closing, and we are found in the same state. The circumstances of Jerusalem, which, as men viewed them, promised victory to the Jews,—the natural and artificial defences of their city, its ample stores, the vast multitude of the active men assembled there when the siege began, and above all its holiness, and the Divine protection, of which they were assured by their priests and false prophets,—all these only made their doom more aggravated and more certain. So the Gentile church points to the marvellous discoveries and inventions of the age, to its gigantic enterprises, to its rapid and extended improvements in all departments of human interests, and above all, to the supposed authority

and pledge of the interposition of God, as the basis of their hope of "a good time coming. One of her chief prophets asserts his belief, that the sun of this world is to set in unclouded glory!"—(Prof. STEWART, *Hints*, p. 137.) And if God had not spoken, what else could we believe!

But Jerusalem, with all that man could ask in her favor, if the prophets had spoken as she supposed, rushed into the snare, only to discover when it was too late, that she must perish for lack of knowledge. They had put to death the one they most dreaded as the pretended Messiah, asserting that he had a devil, and was in league with BEELZEBUB; STEPHEN and JAMES were also put out of the way. They had publicly reported that his disciples were made up of, or connected with, all the murderers then known in the world—even "four thousand" of them (Acts 21:38)—and all the "horrid tragedies" and "Egyptian" affairs were laid at their door. The last of the hated sect had left the city, and now, although the armies of Rome have encamped about Jerusalem, they can go on in peace, for the delusion is dead.

JOSEPHUS tells us that "the oracles of the prophets were ridiculed as the tricks of jugglers." (*Wars*, B. 4, ch. 4, s. 3.) "They did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation, but like men infatuated, without eyes to see, or minds to consider, did not regard the denunciations that God made to them." (*Ib.*, B. 5, ch. 6, s. 3.) The ordinary worship of the Temple went on, till there was no beast to offer in sacrifice; anarchy, robbery, mutual violence, and slaughter, famine, starvation, and pestilence, more destructive than Roman arms, make that devoted city a scene of horrors that no language can describe. And even when their Temple is on fire, false prophets are heard holding out to them "deliverance from God." But their faith, their zeal, their worship are all in vain: they are not according to truth. The armies around Jerusalem are invincible, for God has commissioned them to their work. Walls and towers at length fall before them. The Temple is laid in ruins. And now these murderers of the Lord Jesus are converted—they have become believers! "These men interpreted some of these signs according to their pleasure, [to favor their fatal errors,] and some of them they utterly despised, until their madness was demonstrated, both by the taking of their city, and their own destruction." (*Ib.*, B. 5, ch. 6, s. 3.)

Now they remember the predictions of their prophets; the warnings of the SAVIOUR in the Temple, on Mount Olivet, and at the cross. They think of the darkening of the sun at the crucifixion, of the shaking earth, of the rending rocks, of the rending of the veil of the Holy of Holies, and the opening sepulchres; of the strange and unnatural occurrences that followed, and of the laying of that fatal net-work of steel-clad Romans around their city—the last predicted omen they could have heeded; and they think of their blindness and suicidal folly in disregarding the warnings of God, with all this light shining around their pathway. They repent of their unbelief, but it is too late! Those who survived the dreadful carnage of storming, sacking, and razing their city, must go forth as captives among all nations, and Mount Zion be ploughed as a field! They would not receive the truth and become its witnessing disciples, they must become witnesses to the world of its awful severity!

Eighteen hundred years have passed, and Jerusalem is still trodden down of the Gentiles; as it must be till he comes whose right it is, when it is to be given to him. And now we look out upon these Gentile nations, to which the same prophecy points us, and see them, after showing every previous feature of their predicted history, in the condition which that prophecy tells us was to admonish us of their desolation, by the coming King of kings and Lord of lords. And we are told by the popular prophets of God, that this is the preparatory movement for the world's conversion. But this cannot be, only as the fate—the conversion—of Jerusalem is to be repeated in that of the world. Yes, yes! we expect the world will soon be converted. All will soon be converted. All will soon be believers. Would to God it might be, at least with some, in time to become Christians!

And what shall we say to our brethren who are looking for the promised redemption, of the preparation we all must have to secure a part in that promise, and upon our duty to the world? In that day we must every one of us give account of himself unto God, and nothing will avail them but the blood of the everlasting covenant, the washing of regeneration, and the white robe of a Christian life. CHRIST, our priest, is the foundation of our hope of pardon; CHRIST, our prophet, is the teacher by whom we

must be guided; CHRIST, our king, is the strength on which we must rely to be kept and delivered. In your patience possess ye your souls. Be not troubled. And though you lift up your heads and look up, seek not to be excited, but calmly wait the end. How long a time it may be our lot to remain here, we do not presume to say; but there is no time to lose in attending to things which belong to our peace. Let us carefully attend to this and stand fast, strong in the grace that is in CHRIST JESUS.

Let there be no division; no jealousies, envyings, criminations, and strivings for the mastery over one another. Why should we leave the hope and the work which have secured to us the presence of the Shekinah, as from the mercy seat of the Holy of Holies, to sustain the altars at Dan or Beersheba? We may differ, as we shall and must, till mortality is swallowed up of life. But let us not cherish or promote the spirit that would judge, or hate and devour one another on account of those differences of opinion which may exist without forfeiting the favor of God, without alienating one from another, and which have never marred our harmony or usefulness, only when the incidental questions to which they relate have been forced into the place, which we have unitedly given to the hope, in which we agree with the church in all ages. Let this still be the badge of our union, and the theme of our public labors, as it has been, and ought to be, the chief subject of our private meditations. And when we talk of incidental and subordinate questions, at the fireside and in our more leisure moments, let us still talk upon them as brethren and Christians.

Our duty to the world, though the circumstances under which it is to be done may change, as they have already, is the same as it has been, and will doubtless continue to be, while the day of mercy lasts. The word of God assures us that that day will find the great mass of the world sleeping, and everything around us confirms the expectation that it will be so. Already they seem to be in the snare; that the things which belong to their peace are hid from their eyes. But this to the SAVIOUR was a cause of weeping in the case of Jerusalem; thousands of the Jews were even after that brought to confess the Christian faith. With similar feelings of pity even for the hopeless, let us still be diligent in laboring to save all who regard the calls of truth, that when our work is done we may be welcomed by the great Master, as good and faithful servants, to the rest and rewards of his kingdom. (In behalf of the Conference.)

O. R. FASSETT, Sec'y. J. LITCH, Pres't

NEW POSTAGE LAW.—A Bill has passed the House of Representatives on the 9th of June, regulating the postage on newspapers and other printed matter. According to its provisions, the *Advent Herald* can be sent by mail from this office to any distance not exceeding thirty miles, free of postage. Beyond thirty miles, and to any place in Massachusetts, or to any place not over one hundred miles out of Massachusetts, the postage will be one half of a cent on each copy of the paper. To any place out of the State of Massachusetts, which is more than one hundred miles from Boston, the postage will be one cent a paper. Should this pass the Senate, and be approved by the President, it would become the law of the land.

"CHEAP POSTAGE." By JOSHUA LEATT, Corresponding Secretary of the Cheap Post Association. This is an octavo pamphlet of 72 pages, containing facts, arguments, &c., in favor of a cheap uniform postage on letters, printed documents, &c. It is quite conclusive in its facts and logic, and will be read with interest by all who favor cheap postal arrangements.

TO CORRESPONDENTS.—J. W. W. argument that the shaking the powers of the heavens don't mean the shaking the powers of earth, is very conclusive. But we believe the Adventists are well established on that point. We consider it as unnecessary to prove it in the columns of the *Herald* as it would be to prove that the sun is in the moon. It might accomplish some good if you could send it to papers that advocate such a position.

WE are sorry to learn by letter from Bm. WHITING and TRACY, that Bro. I. E. NES is very sick with the typhus fever. We are so sorry to learn by letter from Bro. MAUL, that F. WEETREE is so unwell that he will be unable to his appointments in the East—for the present. It is better, but is too feeble to labor.

Bro. LENFEST writes, that is well. Letters, &c., designed for him, should sent to this office.

* The familiar prophecies of a millennium, and of a triumphant state to the people of God, were never applied to this mortal state till the times of Constantine. Then the transport of a momentary rest from bitter persecution led Christians to lose sight of the future in the present; or, more likely, it furnished the occasion for weak flatterers to ascribe to man what God had spoken only of the King of kings and Lord of lords. The latter was done by the famous, blasphemous ecumenical of the Pope at a later period.—*Elliot on the Decalogues*, Part 1, Ch. 4, s. 1; Part 2, Ch. 4.

Correspondence.

The Christian's Hope.

BY F. G. BROWN.
(Concluded.)

Text—"For we are saved by hope. But hope that is seen, is not hope; for what a man seeth, why doth he yet hope for?"—Rom. 8:24.

We are thus conducted to the last division of our discourse—the *objects*, or *end*, of the Christian's hope. "If in this life only we have hope in Christ, we are of all men most miserable." The pleasures of hope are sweet, but they are not the *objects* of hope. We repeat again: hope has its end—its objects. Do you indulge worldly hopes, without desiring their gratification? No; nor does the Christian cherish heavenly hopes without strongly believing, and earnestly wishing, for their enjoyment. Perhaps some of my audience are not accustomed to enumerate and to dwell upon the precious things which are in reserve for them. They are waiting for the heavenly port with-out all that cheering conviction which it is their privilege to have, of what awaits them. Let us therefore glance at some of these objects.

1. God is denominated the "God of hope." (Rom. 15:13,) because he originates the plan of redemption. 2. Christ is another object of the Christian's hope. "For the hope of Israel I am bound." (Acts 28:20.) Every Jew understood by this the Messiah. "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope." (1 Tim. 1:1.) "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Tit. 2:13.) He is the ground on which we rest our hopes of heaven; he is the end of our expectations; his blood obtains for us all the objects of our hope. A hope, therefore—a religion—that has no Christ for its foundation, is certainly not the Christian religion. Without Christ as the main luminary in the moral firmament, all would be as dark as this earth without its sun.

3. Final Salvation is an object of the Christian's hope. This we do not secure perfectly at conversion; pardon is not salvation; nor is being saved from sin perfect salvation; but it is here that the work of salvation begins. That shipwrecked crew are not saved even after relief has been extended to them;—they are yet to reach the shore through struggles and difficulties. And so with the Christian. His condition is one of hopefulness so long as he braves the storm. "Let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation." (1 Thess. 5:8.) This text implies a warfare, and salvation (if it is to be realized) must come through it. See the adaptedness of this armor of hope to gain victory for him who is clothed with it! The two most vital parts are provided for by the breastplate of faith and love, and the helmet of hope.—The former quenches all the fiery darts of the wicked, and the latter is equally as efficacious in resisting the deadly missiles of the enemy. This "hope defends against the impressions of outward and sensible objects" in this way:—by supplying the mind with the most exalted themes of thought, and thus shutting up those avenues through which base thoughts enter to corrupt the soul, and lead it to commit transgression. Final salvation becomes the Christian's watchword; for this he struggles at the loss of all things; it is the great theme which absorbs his thoughts, and rouses every power of his soul. The Christian's hope, therefore, is the best security against falling into temptation and sin, and nobly passing the present life.

4. Akin to final salvation, is *eternal life*, which is an object of hope, as Paul declares.—"Paul, a servant of God in hope of eternal life." (Tit. 1:1.) "That we should be made heirs according to the hope of eternal life." (Tit. 3:7.) The expression "life," in the New Testament, means not only existence, but felicity; so that the Christian is hoping for eternal existence and eternal happiness, two of the sweetest objects on which the soul of man naturally fastens. The present life, under all its perplexities and woes, is, nevertheless, sweet; but the life to come shall know no end,—shall suffer no sorrow. No wisdom that has made the experiment has been adequate to ward off the arrows of death;—man *must* die; but the gospel directs to life everlasting. For this life no soul but that of the Christian can properly hope.—"I will give unto them eternal life." The germ of this hope is already within the true believer; but its development, its maturity, is in the future, and he is waiting for its enjoyment. For this, like Bunyan's pilgrim, he runs, crying, "Life! life! eternal life!"

5. This leads me to remark, that the redemption and resurrection of the body is a great object of the Christian's hope; it is an object peculiar to the gospel scheme; it is the object to which the apostle, in our text, especially refers—"Even we ourselves," as well as the whole travelling creation, "groan within ourselves, waiting for the adoption, to wit, the redemption of our body." It is to this point that all nature tends,—the disenfranchisement, the perfect liberty of the sons of God; "in this we groan, being burdened, not that we would be unclothed," as mere spirits, "but clothed upon." This doctrine is as ancient as the days of Job, and was to him, under the sweeping calamities of his life, an almighty prop. Not only was he patient under his sufferings, (Job 14:14,) but he would wait all his appointed time, &c. In speaking of it, he uses language such as signifies his intense and overwhelming interest in it, and as clearly expresses the nature of that resurrection. (See Job 19:23-27.) The Douay version of the Bible thus translates the passage: "And in the last day I shall rise out of the earth, and I shall be clothed again with my skin, and in my flesh shall I see God."—Paul, in our context, and particularly in the 15th

chap. of 1 Cor., states and defends this doctrine.—From the clause in that chapter—"it is sown a natural body, it is raised a spiritual body"—some have supposed that the apostle meant to teach the doctrine of a mere spiritual, intangible body. But this arises from misinformation of the philosophical sense of the words. By "natural" (*φύσις*) is meant animal, sensual, swayed by the affections and passions of human nature; and by spirit, the opposite of this, a pure and holy substance, like unto the glorious body of Christ. He is the first fruits of the great harvest, and consequently the remaining sheaves must be like the first fruits. The nature of the resurrection, or redeemed body, therefore, is defined both from the language of Job and of Paul, and the pattern presented us in the body of Christ. If his was not a floating vapor, an airy, ethereal something, without tangibility or substance, neither will be that of those who have part in the first resurrection. With this doctrine, "comfort one another," says the apostle. Though friends sicken, and waste away, and die, before our eyes; and though these bodies of our own turn to corruption, and worms riot on them; though death shakes his terrible sceptre over the head of every son and daughter of Adam, and the grave exults over its millions of slain, yet the time is at hand when a mightier One shall stand up, and bid the dead arise, and all shall hear his voice and come forth. And then shall be heard the shout of victory: "O death, where is thy sting? O grave, where is thy victory?" To this event the eye of the Christian is turned with thrilling interest; when friends, long sundered, shall be re-united; when piety, and mind, and worth shall be gathered into one glorious family, and life and glory begin. My Christian friends, let me pause a moment to exhort you to be jealous of this precious doctrine. Various are the efforts which are made to fritter it away, or to neglect and pass it by. Let this doctrine have its place in your thoughts and your hearts; guard it as one of the chief stones in the Christian edifice; draw ye comfort and strength from it; be no friend to death,—he is an enemy,—but fear him not; draw your motives to watchfulness, prayer, and fidelity, not so much from the fact of death as that of the love of Christ, eternal life, a redeemed and glorified body, and a state of ultimate blessedness. To dwell on death as food for the mind, is to forge for yourselves chains of bondage; while health, and cheerfulness, and joy may be had in the doctrine of life and the resurrection.

6. It might be added in this connexion, that there is in reserve for the Christian an eternal and heavenly inheritance—his abode and possession. He is "begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven." (1 Pet. 1:4.) This inheritance, or abode, will doubtless correspond to the nature of his glorified body; just as the present body, which tends to corruption, is adapted to this earth, whose tendencies are in the same direction to dissolution. Sure it is that these bodies will not be tangible if the heaven of their abode is to be intangible; but there will be a correspondence between the occupant and that which is occupied. The word redemption, when applied to the body, signifies a buying back,—not something else, with increased or multiplied parts, with wings, as some strangely seem to think when speaking of the resurrected body,—but that very thing lost or pledged; so it is our judgment, that renovation, restitution, a buying back of creation, and the present abode of man, is the idea of the context, and of John, Isaiah, and our Lord. But of this let each inform himself. Of this we are certain, glory will adorn the body and its inheritance—immortal glory—"Christ in you the hope of glory." (Col. 1:27.) "Rejoice in hope of the glory of God." (5:2.) This glory we experience here only in part,—the glory of the joys of salvation; but the glory of God, the glory of the finally redeemed, is all ahead; the Christian sees it only by faith, and is hoping and looking for its realization;—"when Christ, who is our life, shall appear, then shall we also appear with him in glory." (Col. 3:4.)

7. This leads us to remark, lastly, that the *re-appearing of our Lord* is another object of this hope. It is this event which ushers in and perfects the Christian's hope. It is to this goal that faith and hope converge; it is this event which is the summons to conduct him to his inheritance, "for our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." (Phil. 3:20.) "The grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Tit. 2:11-13.) We might quote a large number of texts to show, that the thoughts, desires, prayers, and labors of the apostles and the first Christians clustered and revolved around this precious truth. They lived "looking" for "that day," and by faith brought it so nigh, that it wrought powerfully in the cultivation of holiness, and in the perfection of every Christian grace. It is the adaptedness of this doctrine to originate purity, and to quicken zeal, which renders it so valuable as a practical truth; it was never intended to gratify an idle curiosity, nor to merely electrify the passions; but to produce for the soul a permanent good. Nor should any supposed perversion or abuse of it have the effect to rob the Christian world of its comfort and divine power. There is as much danger of our becoming stolidly indifferent and neglectful of it as there is of others, who esteem it more highly, becoming enthusiastic and entranced with it. It is *my hope*,—*your hope*,—the hope of the Christian world. Blessed hope! may it soon be realized!

Such, my friends, is the nature, and such the objects of the Christian's hope. These objects have not their origin in fancy, nor impressions, nor visions,

nor dreams, nor the traditions of men; no, they are the substitutes for fancies and fables,—they are solid, substantial good, and the anticipations of them more exquisite than the highest felicity derived from the participation of anything of a mere worldly nature.

1. Who, then, need be ashamed of this hope?—Then the king need be ashamed of his crown and throne. Ashamed of this hope! Every professor is who seeks to pass through this life with his religion under his cloak; every professor is, who fears to have it known that he is seeking for, laboring for, and expecting, not treasures here, not a city here, but one to come; who blushes lest his hopes should expose him to the taunts of the reputedly "wise" of this world. Such a man had better cast his hope away,—he will never need it. It is honorable to hold up such a hope to the giddy throng of earth, and bid them contrast their own with it, and see how delusive, fading and worthless are theirs, while this is all glorious and undying. An heir to this hope! O, how honorable his destiny, and how ineffably invaluable his patrimony! Nor earth, nor hell, can supercede him, degrade him, or rob him of his future blessedness.

2. In the realization, or anticipation, of this hope, no Christian soul can fail of being interested; for it, creation manifests an interest by "groaning;" the martyrs by crying, "How long, O Lord!" Jesus Christ himself, by yet "expecting" until his enemies are made his footstool; and the Christian himself must also feel this interest, because his journey is not ended, his body not yet redeemed, and his righteousness not yet complete. He will welcome tidings about this hope, he will love and pray for the time to come when all its joys shall be poured into the cup of the saints, and they shall drink of the rivers of delight forever at God's right hand. An ability to compute the time for the realization of this hope may not necessarily evidence a Christian; but to *love* these objects is necessary to the mark of a child of God.

Fellow Christian, is the eye of faith open, and hope awake! Then, what does the future reveal? Are you living in expectation!—do you know *definitely* what you are hoping for? And are you prepared now to receive the final bestowment of heaven! Sinner, what are you pursuing! Absolutely nothing! What are you foregoing! Everything!—pale, anxious, haggard, and all for *baubles*! O, come! and live in a world of reality, where disappointment intrudes not, and where to hope is to enjoy.

Holding the Four Winds. (Rev. 7th.)

DEAR BRO. HIMES:—I am induced to send you a few thoughts for the consideration of our brethren, founded on the first three verses of the above chapter, from the fact, that much is now being said on the subject of the "four winds;" and much interest manifested by God's waiting children, in the events now transpiring in Europe. I ask my brethren to consider well what I say, but not to reject it because it may not harmonize with their present views.

1. The Revelator has a vision of the whole earth. The phrase, "four corners," proves it. That language was adapted to the idea of the ancients, that the earth was a great, square territory, having edges, or "corners," and "corners." (See Jer. 25:31-33; Acts 10:11, and our text.) Science has since demonstrated to us the fallacy of that idea; but God, by that phraseology, conveyed to their minds and ours the same truth—the *sphere of action*.

II. Four angels are seen "*standing*,"—i. e., *located* for a period of time. Thus distinguished from the one "*ascending* from the east," and from others "*flying through the midst of heaven*," as in chaps. 8:13, and 14:6. Now, the question arises, does God mean us to understand, that, in the fulfilment of events, these very angels bear a conspicuous part? or, like the beasts seen by Daniel and John, they are symbols of human governments? I answer—

1. If the latter, God must have departed most strangely from his own rule, and also from all analogy. His rule is, to represent earthly governments by beasts, or horns, or heads of beasts, or by "graven images;" but *never* (unless it be in this instance) by an angel. Moreover, there is no analogy in the character of a blessed, holy, pure, snow-white, heavenly-minded seraph, and that of a low, bloody, brutal, grovelling, corrupt, earthly-minded government. But there is a perfect analogy between the latter and a beast.

2. The whole scope of the book of Revelation establishes the fact, that the angels John saw, were and are nothing more or less than celestial messengers. Take two examples: (1.) Rev. 17:1, 7.—"Was this angel, that 'talked with' John, a human government, or the symbol of one, or some event? (2.) Rev. 21:9.—Who, or what was this, that took John to 'a great and high mountain,' and 'talked with' him? None but an angel, and one of seven, who "pour out the vials of God's wrath" on a guilty world. So the seven who blow the trumpets. This last may be admitted, and yet it may be said, "In the fulfilment of events, the powers of earth do what the angels are seen to do in vision." Well, then, I ask, What powers of earth blew the sixth trumpet? and which will blow the seventh? What, or who poured out the *επτά φιάλας χρυσῆς* (*seven golden goblets*)? John says he saw seven angels do it, and certain events followed. He says, further, that one of them took him "away in the spirit into the wilderness," and "*said unto me*," &c. Another took him to a "high mountain," and "*talked with*" him, &c. I repeat: John saw seven angels sounding trumpets; seven angels pour out seven goblets; four angels hold the four winds, and another saying to them, "Hold the winds till we have sealed the servants of God," &c. Till we!—Who are meant by *we*? Now, understand, brother, God's angels are "ministering spirits, sent forth to minister to those who shall be heirs of salvation," and your difficulty will vanish.

Ah! unseen by mortal eye, "there are angels hovering around us." They hovered around Elisha when the Syrian bands came up to take him; around Daniel in the lion's den; Shadrach and his fellows in the furnace; Jesus in the wilderness and in the garden; Peter in prison; and Paul on the deck of a lone bark, while the tempest howled around it, and John on the desolate isle. They "hover around" the weak, down worn, and fainting, but faithful ministers of Jesus, as they go forth to breast the storm of opposition from earth and hell, while they carry the message of salvation to a ruined world. Angels are present, as God's messengers, to impress the truth on the hearts of those that hear, to sanctify his people, and to seal them heirs of glory. One such John saw, who had the *superintendence* of the last work. This is evident from the fact, that he *commands* the other four, and by saying "we."

When he and his faithful fellow-laborers shall have finished their work, we too to the ungodly. "Amen. Blessing, honor, and glory," to the righteous.

In the above light I understand the entire book of Revelation. In every instance where an angel is mentioned, it means an angel, and nothing else. In the execution of the work assigned them, they bring into requisition such agencies, on earth, as, from the nature of the case, are necessary for its accomplishment.

3. There never has been found anything on earth to fit four symbolic angels in prophecy. The "Holy Alliance" has been thought to fit it: but the trouble has always been, that there were either too many or too few. Why, brethren, should we attempt to reason and apply against facts? At first, there were too few angels, then too many, and finally, too few again. But even if just the requisite number (four) had entered into the Alliance, and remained, it would prove nothing;—it would only be a striking fact, analogous thus far, and no more. But when so important a point fails, the whole must fail. In fine, the case is altogether hypothetical, unsupported by the least proof, beyond mere inference. That the powers of Europe have had any agency in doing the work called "holding the winds," is uncertain. I do not say they have (for I shall yet give my opinion); but I do ask any and every brother, why base confident conclusions on mere hypothetical premises? I said it was uncertain if the four powers of Europe had yet had any agency in the matter. I go farther, and affirm, that it cannot be *proved* that the work has been done, or yet begun! You cannot *prove* that it may not be the very last event preparatory to the coming of the Lord,—accomplished in an incredibly short period of time. These things being possible, what profit to contend about the treaty of Vienna—whether it be whole or broken? There is not the least evidence that *that* has any connexion with the prophecy.

III. What is the office of these four angels? Answer: To "hurt the earth and sea." Then their office was not to "hold the winds;"—this is something extra, or out from their general duties. But they are commanded to desist. Now, how plain, that to "hold the winds," and "to hurt the earth," &c., are antithetical. Consequently, whatever is meant by "holding the winds," is ceasing to do what they did when they "hurt the earth;" or rather, I think it is to forbear doing what they will do when they loose the "winds."

Before I answer the question, I will remark, that the conclusion that *was* were the sending, or the effect of sending forth, the "winds," and peace the effect of holding them, is just as gratuitous as the rest of the theory. It is conjecture alone. Where, in the word of God, do we find *wind* unequivocally used to denote war? I can think of no place. The premises and conclusions have all been taken for granted, and have yet to be proved for the first time. Well, then, you ask, If it is merely a hypothetical theory, why do you spend time upon it? I do it, brother, that I may, if possible, get the unbelief out of your mind, the inevitable result of false conclusions. Brethren, the devil would be glad to get us to lie down and take a nap, if he can, before our Lord comes. We have been troubled of Satan while proclaiming the hour of his judgment; and if he cannot ensnare us one way, he will try another. Let us cheat him, and honor Christ!

I come to the answer. Were I to locate it in the past, I should conclude, that the effect of "holding the winds," would be *deliverance from persecution*; and I should locate it since the saints were delivered out of the power of the "little horn." This, to me, is more rational than the other. But I am prepared to adopt neither.

The wind must not "blow on the earth, or sea, or trees." Understand, these are symbols, and whatever had been, or was, liable to be hurt, was exempt. Has this been true, either in regard to war, or persecutions? No! it has *not*!

Let us look at the future. 1. The first thing we notice is, "it was given to hurt," &c. That is, they were commissioned to do it, but had not yet executed their commission; for the very good reason, that they were forbidden. Now, mark well, the futurity of the event turns mainly on the above fact. They must not do it until something else was done,—that something was the sealing of God's servants. Keep in mind, they do not lift a hand to execute their commission till the sealing is accomplished. What evidence have we that the sealing time is over? None under heaven!—No, not even that it has *begun*! [So, brother, we may keep about our work still.] Again: You cannot judge by any present work on earth that the angels have begun "to hurt the earth," because you have no standard in the past to judge by,—the angels having given none, and it being, possibly, diverse from any that has preceded it.

2. "It was given them to hurt the earth," &c. What force would there be in the prophecy, if by "hurt" was meant only the re-enacting of scenes already familiar to the world, by their frequent occur-

rence; but yet, which, for some time past, had been suspended? I can see none. To "hurt," must be a work diverse from anything that has preceded it, to demand special notice in prophecy. It has such notice.

3. The chronology of the narration harmonizes with the conclusion that it is future. I confess I formerly put it in the past; but I have not believed for a considerable time that it had anything to do with war or peace between nations. When I have done so, (put it in the past,) I have always found a difficulty with the connection. It evidently takes place under the opening of the sixth seal. Why not locate it near the end of the sixth? Let us look at it in this light. The sixth seal is opened—there is a great earthquake—the sun is darkened—the moon becomes as blood—the stars fall, &c.—the heaven departs as a scroll, when rolled together. In fine, all the elements of nature are convulsed. How do the wicked stand this dreadful shock? Why, they cry to the rocks and mountains to hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb; and though never so much opposed to time once, they now begin to preach it. Now, I ask, If this last work—viz., the convulsions of the earth—does not look like "hurting the earth," &c.? But where are the righteous now? Answer: John leaves the wicked wailing, ("and all kindreds of the earth shall wail because of him," chap. 1:7.) and tells us where they are.—They are "before the throne and before the Lamb." But how came they there? Ans.: "I saw an angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels [Jesus Christ's four great field-marshals, who lead the celestial hosts in the work of 'gathering out of his kingdom all things that scandalize and do iniquity, and cast them into a furnace of fire'—*hurl*], to whom it was given to hurt the earth, saying, Hurt not the earth, or sea, or trees, till we have sealed the servants [not made men servants] of God in their foreheads." You see it was not their work to convert men to God, nor was conversion any part of the work;—they were servants of God already, not made so by the sealing; consequently, the views of many are erroneous. (When I have finished a letter, I design to seal it—sealing is no part of the writing.) The next thing we hear of them is, that they are before the throne. Now this certainly prepares them to come before the throne, or it is the finishing stroke of preparation. It must, therefore, be a work peculiar to that time, and that alone. God's servants are his "elect." May not an angel precede those who "gather his elect from the four winds," and they follow after, and gather them to meet the Lord on his throne? If this be so, the whole work is in the future, and will be the last thing after the last sinner has been sanctified, and just preceding the departure "of the heavens as a scroll," &c.

My present opinion is, that this is correct. I am therefore unaffected in the work of God by any revolution in Europe, or elsewhere. My business is to warn men until my Master shall release me, expecting that he will be with me unto the end. This being true, the shut-door theory vanishes into thin air. The only indication that we, or the world, will ever have that the door is shut, will be the passing away of the heavens,—the blast of Gabriel's trumpet, and the heavens lit up with glory. Enough for the present—more anon.

G. NEEDHAM.

The Personal Coming of Christ.

"Ye men of Galilee . . . this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

It is worthy of remark, that in every instance in which the Saviour speaks of his coming, he calls himself "the Son of man;" which cannot refer to his divinity, but only to his humanity,—the seed of the woman,—the seed of Abraham,—the offspring of David." Paul says, that all in his time who turned from idols to serve the living and true God, waited for his Son from heaven, whom he raised from the dead. That which was raised from the dead must, therefore, return from heaven, as well as the divinity. What a contrast did Christianity then present to Christianity now! They did not in those days wait for the destruction of Jerusalem from heaven, nor for death from heaven, nor for conversion from heaven, whom God raised from the dead, but for the return of the "same Jesus," whose body did not see corruption,—who had ascended in the presence of those disciples who had handled him, and seen that he had flesh and bones. Now, if it is idolatry to substitute any other person, or thing, for Christ, in one instance, why is it not in another? And what substitution for Christ could be as revolting as that of death, or the destruction of Jerusalem; unless it should be the devil, who has the power of death? And yet, alas! how many—not even excepting those who profess to be Christ's ambassadors—substitute death for the precious coming of Him who is the resurrection and the life. My ears have been greeted with it till I am almost stupid with amazement. What infinite absurdity, not to say blasphemy. Men professing to love Christ, and to believe that a crown of righteousness awaits them at his appearing, will pay enormous doctors' bills, deny themselves of luxuries, and make every possible effort to avoid his coming in the only way they are looking for it. When they are sick, they will send for the prayers of the church, that they may be delivered from the coming of Christ! When they are about to leave on a dangerous tour, or voyage, they solicit the prayers of friends that they may be saved from the coming of Christ! And if they narrowly escape death in a tempestuous voyage, they call on the church to join them in praising God that they have escaped the coming of Christ and a crown of righteousness!

Notwithstanding Paul (who was willing to tarry, because it was useful for the church,) esteemed it better to depart and be with Christ, he does not intimate that that was Christ's coming to him; but everywhere speaks of the intermediate state as a greatly inferior and a waiting one, and not one of reward. He speaks of his coming not *for*, but *with* all his saints. Job desired the rest of the grave, but did not intimate a hope of seeing God in his flesh till his Redeemer should stand upon the earth at the latter day. The Psalmist rejoiced not so much that his soul was going to *hades*, as that it was not to be left there with no higher reward. "The souls of them that had been slain for the word of God, and for the witness of Jesus," did not so much rejoice that they were under the altar, as that their blood should be avenged in the cleansing of the earth, and their restoration to it.

While Paul, and all the prophets and apostles, suffered the loss of all things that they might attain unto the resurrection from among the dead, professing Christians can now enjoy all things that the most luxurious and worldly enjoy and without suffering persecution for Christ's sake, can persecute others; and yet hope for, or rather dread, the coming of Christ, and a crown of righteousness and heaven at death!

But my heart is too sick to pursue this subject further. How often did the Saviour conclude his discourses with, "He that hath ears to hear, let him hear." And Paul, speaks of a large and growing class of persons in the last days, who would not have any "ears" of that character. (2 Tim. 4:3, 4.)

E. E. J.

Letter from Bro. S. Everett.

DEAR BRO. HIMES:—I have long been convinced that the disciples of Christ have no part to act in war. They have learned of Jesus, that God is the God of peace, and that he sent his Son to make peace by the blood of his cross. Having peace with God through our Lord Jesus Christ, they are required to follow peace with all men, and holiness, without which no man shall see the Lord. (Heb. 12:14.) They are taught "not to fear them that kill the body, and have no more that they can do, but to fear him who is able to destroy both soul and body in hell." They have not received the spirit of bondage again to fear, (i.e., cowardice,) but of love and of a sound mind. As to harmlessness and peace, they are compared to sheep or lambs in the midst of wolves. They are required to refuse the honors of men, to seek the honor that comes from God; to hazard, or, if need be, to lose their life in this world, for the sake of eternal life; to love their enemies, and to render them good for evil, blessing for cursing; and not to do evil, or violence, to any man. They have a warfare to fight, but it is "the good fight of faith." They have an armor given them by the Captain of salvation, even the complete armor of God, but there is not a carnal weapon in it. Truth is their girdle; righteousness, faith, and love, are their breast-plate; their helmet is the hope of salvation; their shield is faith, and their feet are shod with the preparation of the gospel of peace. Their only offensive weapon is a sword, but that is the sword of the spirit which is the word of God. Their military service, or exercise, is prayer—all prayer. Thus armed, we are sure of the protection of our Father in heaven. "Blessed are the peacemakers, for they shall be called the children of God." Legions of angels are his hosts to guard the saints. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Those who suffer with Christ now, shall reign with him in the world to come. Let the child of God, then, be calm and courageous in God, and fear no evil. Let us stand aloof from contention, strife, discord, and war, and "the peace of God, which passeth all understanding, shall keep our minds in Christ Jesus; for the Lord is at hand."

The spirit of confusion and war are now rife in the world. The almost breaking up of human society in nearly every part of the world, especially the sudden dissolution of the kingdoms of Europe, constitutes, I think, one of the last signs of the approaching judgments of God on the nations, to be followed by the glorious, everlasting kingdom of peace and love. Let us pray in faith, "Thy kingdom come, thy will be done on earth as it is in heaven."—"Blessed is he that watcheth." "To them that look for him will he appear the second time without a sin-offering unto salvation." Dear brethren, let us be habitually ready; let us do the will of God continually; yea, let us stand perfect and complete in all the will of God. While we lament over the apostasy of so many, I think we may hope for one more recruit from the serious and candid, who are still left in the community around us. Dear brethren in the ministry, let us buckle on the armor anew, if necessary, and occupy till the Master appears. Pray for us, brethren. I am yours, affectionately, in hope.

North Leece (Mass.), June 18th, 1848.

Letter from Bro. R. V. Lyon.

DEAR BRO. HIMES:—Since leaving home, I have been permitted to preach the word in Ashfield, Mass., Hawley, Cheshire, South and North Adams, Pownal, Vt., Mount Holly, Shrewsbury, Bridgewater, Woodstock, Hartford, Pomfret, Tunbridge, East Randolph, Barre, and Waterbury. In all of these places, save one, I found tried people, whose hearts and hands are ready to every good work. In most places the congregations were larger than I expected, and the word preached did take effect, and some were made to feel that Jesus was soon to come. In Ashfield, a brother, who frequently preaches among the Free-will Baptists, after listening to a discourse on Dan. 12:1, arose and stated, that it was a cross for him to speak in a meeting of that kind, as he had

formerly opposed the truth; but that he was now satisfied that we had the truth. I spent one Sabbath at South Adams. After the service in the afternoon, I rode to Cheshire, some five miles, and gave a discourse in the Baptist meeting-house to an attentive congregation, then returned to A. and baptized four willing souls, and preached again in the evening to a good congregation. At Pownal, I found Bro. Bachelor connected with a happy company, who are looking for speedy redemption. I learnt that some in P. had been converted to the truth during the past winter. At Woodstock the gathering was large, and we had a refreshing time. There was also a large gathering at Waterbury, and good attention. The Lord has in that, and in the adjoining towns, a company of tried ones. Bro. Clark labors a part of the time with them, and is doing well for the cause in that region. But in consequence of the course pursued by Hall and Bennett, some have been led away from the main question, and have embraced sentiments which are injurious to the cause. When will brethren learn to mark those "which cause divisions and offences, contrary to the doctrine which they have learned, and avoid them? Only let this be done, and a mighty stumbling-block would be removed out of the way of those who would embrace the truth, and God be glorified in the salvation of souls. So long as there was an Achan in the camp of Israel, Joshua was defeated, and Israel reproached. And so now, so long as these things remain in our midst, or, at least, we take no step that shall show to the world that we have no fellowship for such things, the cause will be brought into disrepute, the door of usefulness remained closed against us, and Jesus be wounded in the house of his friends. Thus will the blood of souls be found in our skirts in the burning day. Solemn thought. Brethren and sisters, do we believe that the judgment, with all its tremendous scenes, are immediately to burst upon this ungodly world? If so, for heaven's sake let us prove it to them by our works. If not, let us leave the ranks of those who do believe it, that the world may know what we are. They will know very soon, at any rate; for God will bring to light the hidden things of darkness, and make manifest the counsels of the heart.

Woodstock (Vt.), June 24th, 1848.

Letter from Bro. J. Wilson.

DEAR BRO. HIMES:—Being absent from this city for a month past, I have had an opportunity to visit my old associates of the Baptist order. My visit, in some respects, was an agreeable one, as many of them appeared glad to see me, and expressed a desire to hear me in their little meetings for prayer and exhortation, in which I had formerly met with them, and with them bowed before the throne of grace. But O! sad to tell, things were not now as formerly, when some were anxious, and others rejoicing in Christ. Now, all appeared cold and disengaged.—Even those who profess to be looking for Christ exhibit the same coldness. In fact, it seems that these are more engaged in the things of this world than those of other churches.

Having been prevented from hearing Bro. Wee-thee, I had an opportunity of hearing the pastor of a Congregational church, a pious, but a bold and independent man, not afraid to preach the whole truth. He spoke of the situation of the churches, burying up so much wickedness,—slavery, intemperance, war, &c.; yet he believes in the conversion of the world. About three weeks ago I heard him preach from these words: "I will overturn, overturn it, until he whose right it is shall come," &c. He spoke of what was taking place in the old country, and of the fulfillment of prophecy. He said there were many that believed that the coming of Christ would be by judgments; but the largest portion of the church believed that it would be by the influence of his Spirit, which would convert the world; and a third class believed that it would be personal. "Now, my hearers," said he, "it is not for me, as your teacher, to tell you, this evening, in what way he will come. But if what may be said, or read, should be the means of inducing you to think, or to examine the subject for yourselves, my object will be gained." He then went on reading selections from the different epistles, all proving the coming of Christ in person. (A Second Advent preacher could not have made a better selection. I began to feel that it was good preaching.) He then said that there was a great want of Scripture evidence for the conversion of the world. This he repeated two or three times. Speaking of the old countries, where the gospel had been preached, he said that their destruction drew near. "You might ask me," said he, "what I think of our own country. He that worshippeth the beast, or his image, shall be destroyed." He then spoke of the number of Catholics in this country, and of those who were favoring Catholicism, and called upon God's people to come out from among them. He spoke freely of God's care of his people,—of those saved in the ark,—of the Israelites in Egypt,—and of those at the destruction of Jerusalem,—not one of whom was lost. So had God yet a people to be gathered in, from every nation, kindred, and tongue. His discourse was lengthy and solemn. Much attention was paid to the discourse by a full house, and many tears were shed. Everything was different from what I expected: I thought to have heard something favoring the conversion of the world; but the reverse was the case. I admired his wisdom shown at the outset, by saying that his intention was not to prove that Christ would come in person, but to induce his audience to examine for themselves. By this means he, as I thought, secured their attention. How often do our preachers, at the commencement, cut off the attention of their hearers, by railing against others, and declaring what they intend to do. They thus accomplish nothing.

Cincinnati (O.), July 11th, 1848.

"Great Babylon."*

"And great Babylon came in remembrance."—Rev. 16:19.

The beast with ten horns and ten crowns, (Rev. 13,) is, manifestly, a *personal power*; for it is a union of *Antichrist and Pagan despotism*. The beast with two horns like a Lamb, and a mouth like a dragon, is, evidently, the "*man of sin*," sitting in the church, or temple of God; through whose influences false miracles have been wrought before the beast: saying, let us make an image, whose character was prefigured in Rev. 17, as a harlot, sitting on the beast, and "*the mother of abominations*," giving life to intolerance and religious proscription. An angel revealed also the *judgment* of this harlot, by whom the inhabitants of the Roman world were deceived. This symbol of ecclesiastical tyranny was stripped and made desolate by the aggressive power of Napoleon. But God put it into the heart of one of these kings, at "*the Holy Alliance*," to give their kingdom to the beast; obviously to themselves, "*until the words of God shall be fulfilled*," thereby leaving Antichrist to take care of his own "signs and lying wonders;" yet still politically and morally incorporated with these kingdoms, and greatly supported by their laws.

In Rev. 16, "three unclean spirits" are described as entering into the mouth of these kings, which incites them to a system of ambition and avarice on their own citizens, which oppressed them beyond endurance, and eventually produced a collision between these kings and their subjects, and "*to gather them to the battle of the great day*."—Because the "great river Euphrates" being dried up, these "kings of the east" have given scope to their earthly passions; for they are not in fear of judgments from the Moslem power, as formerly. For the "man of sin" shall be disrobed of his limited earthly authority as he has been of that voice which produced an image "drunken with the blood of the saints." The causes which shall bring about these events are *civil commotions*,—"a great earthquake," by which the *jurisdiction of Rome* shall be divided, as "*the great city*," into three parts; and the cities of these "*nations fell*."

What do we see now in 1848, but the fulfillment of these predictions. The disguises from the face of Antichrist. His assumptions were "*all power*;" now he has none; but stands before the world as the shorn representation of "the false prophet that wrought miracles before the beast," and deceived them that had received the mark of the beast. What shall be the end, when "*the words of God shall be fulfilled*?" The future belongs to Him who holds the destinies of all men in His hand.

Extracts from Letters.

From Nimmour's Cross-roads (Delaware Co., O.), June 4th, 1848.

DEAR BRO. HIMES:—It is a long time since you have sent me any of the "Advent Herald." The last one I received is No. 1, Vol. 1, of the new series. We feel so very much lost without this valuable paper, that we cannot feel contented to be deprived of its reading. Will you send me the paper? We have no Advent preaching or meetings in this region, and are truly lonely in this respect. But if we had the reading of the "Advent Herald," we should not feel our loss of preaching so sensibly. The present is certainly a critical time, and I feel anxious to know all the present movements of the world that have a connection with the advent of our Saviour; and I know of no source from whence I could gain this information so satisfactorily as from the "Advent Herald." I believe this region would be a great and profitable field for the preaching of the Advent doctrine, and one that would crown the labors of an able lecturer with great success. A few lectures, I understand, were delivered here in '43, but none since; and but very few of the people know anything of the doctrines held by Adventists. Will there not be some Advent lecturer (known to you) coming from the Eastern to the Western States this season? My residence is about twelve miles north of Sunbury, which is on the stage route from Cleveland to Columbus, Ohio. I wish some good lecturer could come among us. We are poor, as you know, as to the things of this world, but we would do what we could to render comfortable a good Advent preacher.

Yours, in hope,

E. MARSH.

From Washington (D. C.), June 10th, 1848.

BRO. HIMES:—Your paper is quite a treasure to me. I have been its constant reader for the last five years, and am much pleased to see the Christian spirit that has pervaded your course through the multiplicity of opposition which has been so formidably arrayed against you. True it is that a soft word turneth away wrath, and who can use it but him that is conscious that truth is on his side? and who can commit all judgment into the hands of the Lord but him that believeth that he shall come to take vengeance on them that know not God, and that obey not the gospel? I would therefore say unto you, Stand fast in the liberty wherewith Christ hath made you free, and shun not to declare the whole counsel of God, whether men will hear or forbear; and like Moses, keep an eye to the recompense of reward.—Let your loins be girded about with truth, and your feet shod with the preparation of the gospel of peace, while you look for the coming of our Saviour Jesus Christ, who will show to all men who is the only Potentate—King of kings, and Lord of lords—when he shall come to take possession of the inheritance promised to him in Abraham, and the kingly throne in David.

Yours, in love,

WM. ASHDOWN.

* In reply to Mrs. M.'s views "of the man of sin, or an antichrist yet to arise."

THE ADVENT HERALD.

BOSTON, JULY 8, 1885.

English Works on the Prophecies.

We have made arrangements with a house in London, to supply any works by English authors that may be needed. We have just received a supply of the following works, which we can send to order:—

1. *"The Signs of the Times in the East; a Warning to the West: a Practical View of our Duties in the Light of the Prophecies which Illustrate the Present and Future State of the Church and of the World."* By the Rev. E. BICKERSTETH, Rector of Watton, Herts. 'The second wave is past, and behold the third wave cometh quickly.' Seeley, Burnside & Seeley, Fleet Street, London. 434 pp. Price, \$2.

This is a timely work. We know of no human production, on the aspect of the times, so valuable as the above, for the purpose of strengthening the faith of the waiting church. In the preface the author, in speaking of the object of the work, remarks:—

The peculiarity of the times is such, and the temptations of Christians are so varied and multiplied, that it seems to be an urgent duty on those who receive light and help from the Holy Scriptures respecting the present state of the world, for their own guidance, to endeavor to communicate that light to others.

2. *"The Four Prophetic Empires, and the Kingdom of Messiah: being an Exposition of the First Two Visions of Daniel."* By the Rev. T. R. BRKS, M. A., Fellow of Trinity College, Cambridge. Seeley, Burnside & Seeley, Fleet Street, London. 446 pp. Price, \$2.

This work triumphantly sustains our view of the Four Great Monarchies; and by a great amount of historical facts, our views of the Ten Kingdoms are abundantly sustained, as well as the view, that the Little Horn of Dan. 7th is the Papacy. This work is invaluable to the student of prophecy, who wishes to become thoroughly acquainted with the great questions involved in the literal interpretation of the book of Daniel. Mr. BRKS is a "Literalist," and entertains some views relative to the nature of the kingdom that we do not. But he believes that the Son of Man will speedily come, and that he is now preparing a people to receive him at his coming. He says:—

"Then will the Church, enlightened by a Scriptural hope, combine in her experience the most various elements of Divine grace. Looking for the sure redemption of the earth, every social affection will be called into lively exercise, and a cheering impulse be given to all the devoted labors of pure benevolence and Christian love. But waiting also for the coming of the Lord, and the promised resurrection, her faith and love will be raised above the blighting inflection of an infidel age, and assume once more their supernatural dignity. Her hopes will no longer be confounded with the vain dreams of ungodly philosophers, but will be anchored within the veil; and all her desires and anticipations will be fixed on that day, when the Desire of nations shall come; when His blessed feet, which for our sake were nailed to the cross, shall stand once more on the Mount of Olives, and the Lord shall build up Zion, and appear in His glory."

3. *Elliot's Great Work.*—We have also received one set of ELLIOTT'S work on the Apocalypse, from which we have given extracts in the *Herald*. This is the most celebrated work, on this subject, of the present day. It is illustrated by numerous beautiful engravings, three of which appear in this week's paper. In four vols., containing about 2000 pp. Price, \$14.

"EUROPEAN ADVENT HERALD."—The 11th No. of this paper was published in London on the 11th ult. It contains the Address of the Committee of the English Mission, which recently appeared in this paper. We directed Bro. BONHAM, our agent in England, to issue the *European Herald*, and circulate it among the Adventists of Great Britain as extensively as possible. We regret that circumstances have so transpired as to render it impossible for us to issue another number at present. If, however, another number should be called for, and the exigency require it, we shall publish it.

Bro. BONHAM, who has spent sixteen months in England, will return to the United States in August. Bro. B. has been faithful to his trust, and in the midst of discouragement, has done good service to the Advent cause. We wish him a safe passage to the land of his adoption.

There are a good number of faithful brethren and sisters in Great Britain. Though our wish of again visiting them may not be gratified, we wish them every prosperity, and hope that they will be bold for God, and be unflinching in maintaining his truth to the end. We shall always be glad to hear from them. We regret that the postal arrangements are such as to prevent us from defraying the expense of postage on this side of the water. Still, we hope to hear from the brethren on the state of the cause, as

well as on the general state of Europe, in all things that may appear to bear on the doctrine of the Advent.

Any parcels, books, &c., designed for us, sent to SAMUEL CARMONT, 61 Toxteth-street, Toxteth Park, will be duly forwarded to us.

Conference of Evangelists and Elders, AT WORCESTER.

A few brethren met at this Conference, in the hall where the brethren worship, June 29, at 10 A. M. On account of the omission of noticing the meeting in the *Herald* as usual, which it would be difficult to account for, an impression was received that the meeting was either given up, or considered of but little importance, and, as we expected from the above circumstance, but few were present at all, while some of those were a day too late.

However, the meeting was called to order by choosing Bro. MEYERS Chairman, and Bro. HALE Secretary. Bro. J. S. WHITE and O. R. FASSETT were chosen a Committee to select a place, and make arrangements for a tent or camp-meeting in the vicinity of Providence, and Bro. MEYERS and POWELL (Bro. W. S. CAMPBELL was afterwards added) were chosen to select a place and make arrangements for a tent or camp-meeting in the vicinity of Three Rivers.

The subject of *colportage*, as a means of advancing the cause, was spoken of, and as Bro. CHILDS, of Providence, had proposed to enter the field in that department, it was voted that he be requested to do so without delay; and also that he be commended to the prayers, sympathies, and liberality of all the friends of the cause.

The ordinary statement of the condition, calls, and prospects of the cause in those places where brethren present had labored, was made, which showed, that with few exceptions, our brethren were holding fast; and in some places a door of usefulness is open to proclaim the truth to those who have hitherto been strangers to it. At the request of Bro. CURRIER, the church at Portland, Me., which has been without a pastor for some time past, was considered, and we trust some way will be opened, in the providence of God, to supply them. An interesting letter from Bro. BRICK, of Fitchburg, Mass., making urgent calls for that place, was also read and duly considered. If any arrangements can be made to supply Fitchburg, we shall endeavor to make them forthwith.

The following arrangements for supply were made, partly by advice of the Conference, and partly at the discretion of the brethren who are to carry them out:

Bro. Fassett will preach at Worcester the second Lord's-day of July. Bro. Hale at Providence, the same date. Bro. N. Billings at Portland, the same date; Saccarappa, Tuesday, and Windham Thursday following, evenings; Poland, the third Lord's-day in July. Bro. W. S. Campbell, at Portsmouth, N. H., the second Lord's-day in July; at Rye, the 10th, at 2 and 8 p. m., or as brethren may arrange; at Kensington, the 11th, 2 p. m.; at Salisbury, the 12th, evening; Newburyport, the 13th, evening; Salem, the 14th, evening; Willington, Ct., the 15th, evening; Square Pond, the 16th, evening; Brimfield West, the 19th, evening; Brimfield, the 20th, evening; Southbridge, the 21st, evening; Three Rivers, the 22d, evening.

We have received a line from Bro. ROBINSON, which has made us feel more anxious than ever to attend the Buffalo Conference. Nothing but stern necessity keeps us, even at this late period, from attending. Painful sickness in our family, as well as other duties, fully justify us in remaining at home. We hope the brethren will have a good Conference, and that they will make arrangements to carry forward the cause in the West. We shall always be ready to aid them to the extent of our power.

CORRECTION.—In the first column of the "Address" of the Committee, in last week's *Herald*, the word "clan" should have been *class*.

Wm. Miller's Dream, with poetic addresses.—The most of this little tract has appeared in the *Herald*; but it is a timely little work, and is much called for. 12 pp. Price, 2 cts.

FOR SALE.—We have a lot of good settees which we wish to sell. If those of our friends who are fitting new places of worship need them, they would do well to call and see them. We also have several meeting-house stoves, a pulpit, and other fixtures, that they could get them elsewhere. The Advent Society being about to remove to Chardon-street Chapel, it has no use for these articles. The Society is somewhat embarrassed, and we hope to relieve ourselves by the sale of these articles. Those who want them, will address JOHN EMERSON, Treasurer of the Advent Society, No. 9 Milk-st., Boston.

Summary.

All the floors from the attic to the cellar, of a large stone building in Federal-street, gave way on Saturday, the 24th ult., and fell to the cellar; also a part of the back wall. Several persons were seriously injured, and a large amount of goods destroyed.

Capt. John M. Pollard, of Corvise, Me., was thrown from his wagon and so severely injured as to cause his death in about an hour.

Wednesday evening, two seamen belonging to the schooner *Fashion*, lying at Philadelphia packet pier, in attempting to go on board their vessel, fell overboard, on account of the darkness, and one, Hawley Phillips, was drowned. His body was shortly recovered.

In Brookline, on Wednesday night at 9 o'clock, the barn of widow Thayer was burnt, and her house saved with difficulty by the firemen who came from Roxbury, Jamaica Plain, and Brighton.—This fire was set by 4th of July fire-works let off in the vicinity, and occasioned the alarm in this city.

Stephen Sullivan, one of a party of Sunday school children on a picnic, was drowned near Philadelphia. John Kugan, and another boy named Lavery, were fatally scalded by the upsetting of a hog-head of hot oil, in Schuylkill. A man in Philadelphia was sun-struck, and taken to the hospital deranged.

A party of men engaged in raising the frame of a house near Springwater, N. Y., when a boy, a son of one of the men engaged in raising the frame, was thrown in wrestling and killed. The father of the boy, shocked at the death of his son, let go his hold of the frame, and others of the party going to his assistance, the frame fell, killing six of them on the spot.

"Mark that text," said Richard Adkins to his grandson Abel, who was reading him the thirty-second Psalm; "Mark that text, 'He that trusteth in the Lord, mercy shall compass him about.' I read it in my youth, and believed it; and now I read it in my old age, and thank God, I know it to be true. O! it is a blessed thing in the midst of the joys and sorrows of the world, Abel, to trust in the Lord."

What sweet things are gentle words—sweeter than the first young rose of summer time. Words that breathe of tenderness and love to the troubled spirit and the broken heart, are a soothing balm, a treasure to be cherished fondly as riches, sweeter than earth can bestow.

"It is not much the world can give, With all its subtle art, And gold and gems are not the things To satisfy the heart; But O, if those who cluster round The altar and the bier, Have gentle words and loving smiles, How beautiful is earth!"

A brother closes a letter with—"If we cannot stem the rolling tide of Anti-Christianity, we must dive for the pearls. We must find them one by one in the depths."

On Sunday a fight occurred at the Phoenix Mines, Minersville, Pa. Thomas Fitzpatrick was stabbed and instantly killed, and his brother Richard so severely wounded that his life is in danger.

A young Portuguese seaman aboard brig *Charlotte* was drowned in Calais harbor, Maine.

In digging the trench for laying the water-pipes in Brattle square, the workmen found a grave-stone bearing the following inscription: "Here lies ye body of Elizabeth Gay, daughter of Mr. Martin and Mrs. Mary Gay. Died Sept. 15th, 1739, aged 1 year and 7 months."

A lad three years of age, son of Thomas O'Hearn, Summer-street, East Boston, fell from a window in the third story of his father's house upon the sidewalk, and survived about twenty minutes.

Andrew J. Drake, a trader, with a squaw wife, was killed at the Falls of St. Croix, Wisconsin, by Robidoux, a young half-breed.—John Henderson and his father are in Piquette jail, S. C., for murdering Robert Wilson, brother-in-law of young Herscov.

As the train of cars from Concord, N. H., on Saturday morning, was approaching the depot in Manchester, at the usual speed, a young woman attempted to cross the track in front of the engine, was knocked down, and run over by the train, the upper part of her head being cut off with a knife. She died instantly.

A serious accident occurred at the deep railroad cut on the Thompson Farm, by which one man, Patrick Ford, was instantly killed, and four others seriously injured, as follows:—John Clifford, fore arm and collar bones broken; Cornelius Clifford, head badly injured; Richard Marrar, collar bone broken, and shoulder otherwise much injured; John Sullivan, scalp badly lacerated. The accident was caused by a falling tree.

A house on Parker-street, Roxbury, owned by Mr. Ward, and occupied by Irish families, was destroyed by fire about 11 o'clock on Sunday night.

Elder Maxim, of Harmony, Me., committed suicide on Tuesday of last week, by hanging himself with a handkerchief. He was formerly a preacher in good standing, of the Calvinistic Baptist denomination; but some six months since embraced Universalism. He has left a wife and seven children.—*Maine Press.*

An Ontario farmer, on his way to Illinois, was robbed of \$725 at Cleveland, by two rascals who deceived him into a field.

Mr. Paul Monier, for many years a resident of Demopolis, Alabama, committed suicide on Sunday, by taking laudanum. The only reason to be assigned for this rash act, is that he became displeased at some slight circumstance originating with his own family. He left a wife and four children. He was a Frenchman, and came to that section at the time of his first settlement by the French under a grant from Congress, for the cultivation of the grape, &c.

Nathaniel P. Russell, an old, wealthy, and respectable citizen of Boston, drowned himself at Nahant on Sunday night. He left his bed about 1 o'clock, and leaving his coat and hat upon the bench, threw himself into the water. In the morning his body was found not far from the spot. He is said to have been laboring under depression of spirits for several weeks, and the commission of the deed is attributed to temporary insanity. Some time ago, a sister of the deceased destroyed herself in a fit of aberration. Mr. Russell was treasurer of the Bunker Hill Monument Association, and bore a high character for integrity.

A blind woman, named Mary Ann Taylor, 29 years of age, fell from a window of the Perkins Institution for the Blind, at South Boston, on Tuesday last, and was so much injured that she died on Saturday. Of all the passions, jealousy is that which excites the hardest service, and pays the bitterest wages. Its service is, to watch the success of our enemy; its wages, to be sure of it.

An altercation occurred between two men in the Long Island train cars, on Friday, and Mr. Marvin, the conductor. One of the men struck Marvin, knocked him off the platform, and he fell under the train and was instantly killed.

Nothing is more easy than to magnify a trifling circumstance into a serious misfortune, by suffering the mind to dwell upon it, and place it in every possible point of view, each assuming a darker shade than the former. It is the common fault of a vivid imagination, to exaggerate either good or evil.

The dwelling house, shed, and barn of George Taft, in Montague, were destroyed by fire on Thursday night last. The furniture was removed from the house. The damage is probably five hundred or six hundred dollars. Insured at the Franklin Mutual.

Twenty-seven children were lost in this city on the 4th of July, and were taken to the City Clerk's office, several of whom were not called for on the morning of the 5th.

BUSINESS NOTES.

Rev. C. Beecher.—Have directed a bundle to your address. The others, &c., are sent.
R. W. W.—Sent tracts by mail.
T. L. Hawkins.—Sent tracts.
H. L. Smith.—\$1.—We have made our account correspond with yours. \$2.—Sent you No. 35.
H. Tanner.—Sent you a bundle to Buffalo.
Wm. Watkins.—Have sent it. They were right.
P. Johnson, on acct. \$20.
J. B. Morgan.—\$2.—We could find nothing charged you on our books except the "Herald," so we credit the whole amount on this, which pays to No. 430.
L. Bolles.—\$1 for books. We can send the first named when you direct how. They can neither be sent by mail.

J. Williams, Esq.—Your note was received. It will be duly forwarded per steamer.
Bro. M'Leod.—Thank you for the copy of the pamphlet. We had also received another copy of Fleming.
L. Lendist.—\$3.—We credit this to you, and charge you \$3, which we credit \$1 each to W. H. Carby, Wm. Fleet, and Wm. Reed, to No. 404. We shall send to you in about two weeks.

TO SEND THE "HERALD" TO THE POOR.

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APPOINTMENTS.

The Lord willing, I will preach in Lawrence, Mass., the second Sabbath per seamen.
P. HAWKES.
Bro. W. Burnham will preach at Lawrence the 3d and 4th Lord's days in July.
Providence permitting, I will preach in Exeter, N. H., on Sunday July 9th.
H. HEYES.
Bro. Gates will preach at South Reading, Mass., the third Sunday in July.
T. SMITH.
Providence permitting, I will fill the following appointments:—North Fairfield (in the brick meeting-house), Sunday, the 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st; Waterbury, 1st; East Bethel, 13th; Woodstock, 14th; Springfield, 15th, each at 2 p. m.; East Claremont, N. H., Sunday, 1st day; Sutton, 13th; Concord, 15th; Fitchfield, 15th; Holderness, 24th; Sugar Hill, 24th, each at 2 p. m.; Sutton, 1st, 22d, at 1 p. m.
J. CUMMINGS.

The Lord willing, I will speak to the brethren in Abington Lord's day, July 9th, and Northboro' Lord's day, July 15. W. M. ISRAHAM.

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The Christian Reformer.
My brother, I could fall upon thy neck
And kiss thee! Hast thou had a generous mind,
And glowing heart of burning love for man,
And gone amid the waters of this world?
A sea of angry waves and tempests met?
Then if thy noble heart has not been chilled
As heated steel when in the water plunged—
Almighty God has kept thee in his hand.
O, who can tell the sorrow of that soul,
Who, when the more abundantly he loves,
Is loved the less, and hated for his love?
Who has for foes not only all the vile,
But also many wise and God-fearing men?
(This he could bear, and should fore'er expect.)
Who, since they know not all things, think him wrong;
Who knows no human friend in all the earth
That can commune and sympathize with him,
Beneath the crosses which he has to bear.
Yet 't is the pains of him who serves his God,
Are just compared with pleasures bought by sin.
His conscience smiling, he forgets his pains,
Bless'd smile, more sweet than even hers he loves,
And angels and Jehovah are his friends.
Though brethren and the dearest ones forsake.
A lamb, encompassed by a gang of wolves!
A prince, attended by a guard from heaven!
And heaven's fire within him, should he cool?
He heart a wall of fire bestowed by God, saying,
Should bitter streams flow out from off his tongue?
The Lord within and for him, should he fear?
Heaven rising, earth beholding, hell in wait,
How can he fail, unfaithful he, or sin?
A. MERRILL.

Apocalyptic Sketches.
BY REV. JOHN CUMMING, D. D.
THE FIRST VIAL.—THE FRENCH REVOLUTION.
"The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. And I heard a great voice, saying unto me, Write, saying to the several angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first vial, and poured his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."—Rev. II. 14-19; 16:1, 2.

VOLTAIRE thus writes in 1764:—"Everything is preparing the way for a great revolution. It will undoubtedly take place, though I shall not be so fortunate as to see it. Light has been diffusing itself, and on the very first opportunity the French nation will break out, and the uproar will be glorious. Happy those who are young, for they will behold most extraordinary things."
Christian men saw, too, the approach of the coming woe. The Protestant churches they felt had lost sight of their main duty to witness to the world—they had become salt without savor, and in the words of Bishop Horsley, "the clergy substituted for the great doctrines of the Gospel a system little better than heathen ethics."
Cowper, writing of the era of the French Revolution, says:—"The world appears To toll the death-knell of its own decease; And by the voice of all its elements, To preach the general doom—when were the winds Let loose with such a warrant to destroy.
the old
And crazy earth has had her shaking fit,
More frequent, and forgone her usual rest,
And nature seems, with dim and sickly eye,
To wait the close of all."
"Already," said Burke, in 1790, "in many parts of Europe there is a hollow murmuring under ground, a confused movement that threatens a general earthquake of the political world."
There were also physical intimations of the coming woe. In fact, almost every prediction in Scripture has not only a moral and ultimate fulfilment, but a symbolical and literal fulfilment also. Thus the ancient prophecy, "a

star shall come out of Jacob," was not only morally fulfilled by the advent of Christ, but literally also, inasmuch as a literal meteor star guided the Magi to the manger—and the overthrow of Jerusalem was predicted by our Lord, as accompanied with earthquakes and eclipses, which had not only their symbolical, but their literal fulfilment also. We may, therefore, fairly presume that those earthquakes and hail-storms, which were to be the precursors of the coming woe, had their symbolical-literal fulfilment likewise. Thus, a tremendous hurricane devastated the whole West Indies, in 1783, and Vesuvius burst forth with terrific fury. Sir William Hamilton gives an account of an earthquake lasting from 1783 to 1786, and convulsing all Italy. In 1788 a hail-storm, unprecedented in fury, ravaged the harvests and vine-tages of France. Of this storm Alison writes, vol. i., p. 172, "Even the elements contributed to swell the public discontent. A dreadful storm of hail, in July, 1788, laid waste the provinces, and produced such diminution in the harvest as threatened the horrors of famine." In the "Encyclopædia Britannica," art. French Revolution, we read thus:—"On Sunday, July 13, 1788, at 9 A. M., without any eclipse, a dreadful darkness overspread several parts of France. It was the prelude to such a tempest as is unexampled in the temperate climates of Europe. The soil was converted into a morass, the standing corn was beaten into quagmires, vines broken to pieces, fruit trees demolished, and new unmelted hail lying in heaps like rocks of solid ice. The hail was composed of enormous solid and angular pieces of ice, weighing from eight to ten ounces. The country people were beaten down in the fields, amid the concussion of the elements, and concluded the last day had arrived." So truly was it fulfilled, "there were lightnings, and thunderings, and a great hail." The moral and political convulsions presignified by the symbols were no less palpable. Alison says, "The minds of men were shaken at this time, as by the yawning of the ground during the fury of an earthquake."

Having thus seen the general character of the seventh trumpet, which includes the seven last vials; we are now prepared to explain the nature and the action of the first vial. New angelic agencies are obviously employed. The four angels do not come from the circumference of the earth, which would be the symbol of foreign invasion. Their coming forth from the temple habited in pure linen, implies their being sent from the immediate presence of God, and commissioned to execute special judgments. The fact that one of the four living creatures gives the vials to the angels, in other words, equips them for their missions, seem to indicate that these judgments will be righteous retributions on them that persecuted the saints of other days. The plagues resemble those of Egypt; Papal Christendom being figuratively Egypt. A vial is the same as the cup of trembling, so frequently alluded to in Scripture. It is obvious, that the localities on which the vials are poured out, the earth, the sea, the rivers, and fountains, are substantially the same as those on which the judgments of the four first trumpets fell.
The word which is here translated "sore," is used in several passages of Scripture. It is applied to the case of Job, where it is stated, (Job 2:7), "Satan smote Job with sore boils from the sole of his foot to his crown." It is also used to denote the condition of Hezekiah, as well as that of the beggar Lazarus. In all these it is descriptive of very severe disease. Whatever, therefore, be the nature of the visitation inflicted on the earth by the pouring out of the first Vial, it is obvious that it must be

some severe and terrible calamity—some dreadful corruption.
From the name applied to the Roman earth, the alleged place of its descent, "which is spiritually called Egypt," the sore would seem to indicate its having some analogy to the plague-spot of Egypt—the most noisome and painful of the judgments that fell upon the subjects of Pharaoh, and one specially noted for its contagious nature. So peculiarly severe and infectious was the Egyptian plague, that its name was applied to the most malignant kind. The testimony of heathen writers also confirms the description of Holy Writ. Thucydides traces the origin of the great Athenian plague to Egypt; and in the "Encyclopædia Britannica," the plague is said "to be generally brought into European Turkey from Egypt." I need not remind you that this sore is evidently used in the text in a figurative sense, as it has been used in the prophecies of Isaiah, in which he describes the national corruption of his age, "the whole head is sick, and the whole heart faint—from the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores." Isa. 1:6. This use is also apparent from the figurative sense clearly belonging to the Apocalyptic Egypt.
The contents of the first Vial were poured out at the French Revolution, in 1789. There had been long maturing and gaining head in the social system, partly from the spread of such writings as those of Rousseau, and still more from the immorality and licentiousness of the Papal clergy—a corruption too deep and too intense not to find for itself ten thousand vents, in the shape of sores and plague-spots, over the length and breadth not only of France, but of Europe itself. The sarcastic scepticism of Voltaire was followed up by the sensual but brilliant bursts of passion from the pen of Rousseau. D'Alembert, Diderot, and Helvetius, labored hard to write down the existence of God. Crebillon, Laclos, and Louvet turned into captivating fiction the materialism of the Encyclopædists; and the French clergy, the only representatives of Christianity, furnished abundant materials in their superstition, unbelief, licentiousness, and avarice, for a united onslaught on all that wore the Christian name.
The dreadful fever soon appeared, and infected every order, and rank, and class of the community; the deadly virus—the more deadly because moral—shot through every vein, and smote the springs and sources of all virtue—altered morality. Intense suffering racked the fevered and restless mass, and began to show to discerning minds what scorpion stings sin has within itself, and how naturally the guilty become the executioners of their own punishment. Infidelity and Popery combined spread their influences far and wide, till at length the nation which had long been subject to their action broke out into that moral sore here attached to the first Vial. Sir Walter Scott, in his life of Napoleon Bonaparte, thus describes these roots and sources of this noisome sore:—"The licentiousness which walked abroad in such disgusting and undisguised nakedness, was marked by open infamy, deep enough to have called down, in the age of miracles, an immediate judgment from heaven; and crimes, which the worst of the Roman emperors would have at least hidden in his solitary isle of Caprea, were acted as publicly as if men had no eyes, and God no thunderbolts." Vol. i., c. 2. What renders the parallel between a "noisome and grievous sore" and the French revolutionary mania more marked, is the fact that, as the former is not easily detected in the earliest stages, or may be mistaken for a source or symptom of returning health, so the French Revolution

was hailed at its first outburst, as the dawn of a new and glorious era; though, it ought to be observed, the very parties that thus prognosticated its glories, lived to retract all they said in its favor. Fox, even after the murder of the King—Louis XVI.—declared in the British Parliament, "I, for one, admire the new constitution of France, considered altogether, as the most stupendous and glorious edifice of liberty which has been erected on the foundations of human integrity in any age or country." Bishop Watson looked upon it as the dawn of a new day; and Dr. Price, a Dissenting minister of that time, applied to it the words of Simeon—"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."
But the true character of this "sore" soon showed itself. It was not a system of health, but the prelude to corruption—the plague-spot of death—as the scenes and deeds that followed abundantly proved. By and bye we read that Camille Desmoulins harangued the mobs of Paris, and urged a "St. Bartholomew of the patriots." Soon after this, the revolutionary mob laid siege to the royal palace of Versailles; and finding an avenue, rushed into the royal apartments, and after murdering two of the body-guard, who made the most heroic defence, and by their protracted resistance gave the King and Queen time to escape from the demons who thirsted for their blood, they beheaded the two faithful guards, and carried their heads on pikes through the streets of Versailles. It was on this occasion that the infuriated democrats stabbed the bed from which the Queen had just risen and escaped, thinking she might be concealed beneath it—an incident, let me observe, which gave birth to the following beautiful and touching apostrophe of Burke: "It is now sixteen years since I saw the Queen of France, then the Dauphiness of Versailles, and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she just began to move in—glittering like the morning star, full of life, and splendor, and joy. O, what a revolution! and what a heart must I have to contemplate without emotion that elevation and that fall! Little did I dream, when she added titles of veneration to that enthusiastic, distant, respectful love, that she should ever be obliged to carry the sharp antidote against disgrace concealed in that bosom! little did I dream that I should live to see such disasters fall upon her in a nation of gallant men, in a nation of men of honor and cavaliers! Methought ten thousand swords must have leapt from their scabbards, to avenge even a look that threatened her with insult. But the age of chivalry is gone! That of sophisters, economists, and calculators has succeeded; and the glory of Europe is extinguished forever. Never more shall we behold that generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart, which kept alive even in servitude itself the spirit of an exalted freedom. The unbought grace of life, the cheap defence of nations, the nurse of manly sentiment and heroic enterprize, is gone."
Even this, however, was but the beginning of the sanguinary outburst. The King was soon after dragged a miserable captive to Paris, surrounded by his wounded and bleeding body-guard, no longer to rule the realm on the throne of which Providence had placed him, but to receive the orders and obey the dictates of the Parisian mob. The people grasped the sceptre, and the sword, and made and executed laws at pleasure: and the unhappy monarch was now the subject of their merriment, and

anon the object of their gross insults. He was shorn of his power, denuded of his royal equipage, and denied the titles conceded to kings by universal consent. In November, 1789, the property of the French Church was confiscated by an act of the National Assembly, and the proceeds were applied chiefly to the national exigencies, and instead, a miserable pension decreed to the various ecclesiastical orders. While we admit that no clergy had more neglected the great functions of the ministerial office, or in their day and power exercised a more sanguinary despotism over all that would not bow beneath the iron crossier of the Papacy, yet it must not be forgotten that the spoliation and cruelty of which they were the victims was not inflicted by the Jacobins on account of their crimes, which were black and many, but out of antipathy to everything like the Christian faith. In June, 1792, and soon after this, upwards of 30,000 Parisians proceeded from the Assembly towards the palace, displaying banners inscribed with revolutionary sentiments. "At the end of one pike," says Alison, "was placed a bleeding heart, with the inscription around it—the heart of the aristocracy." The palace was entered by the mob, the red cap of liberty was placed by force on the king's head, and the venerable monarch was made the sport of the infuriated demons who surrounded him; ultimately he was iniquitously condemned and executed by his subjects in January, 1793, and his queen was beheaded in October following. Forthwith began that terrific epoch in the history of the world, when the noisome ulcer attained its height, which by universal consent has been called the "reign of terror." It was during this period that the frightful massacres of La Vendee and Lyons were perpetrated, of which I give Alison's description, vol. ii., p. 391.

"A Revolutionary Tribunal was formed there under the direction of Carrier, and it soon outstripped even the rapid march of Danton and Robespierre. 'Their principle,' says the Republican historian, 'was, that it was necessary to destroy *en masse* all the prisoners.' At their command was formed a corps called the Legion of Marat, composed of the most determined of the Revolutionists, the members of which were entitled, by their own authority, to incarcerate any person whom they chose. The number of their prisoners was soon between three and four thousand, and they divided among themselves all their property. Whenever a fresh supply of captives was wanted, the alarm of a counter-revolution, the *generale* beat, the cannon planted; and this was immediately followed by innumerable arrests. Nor were they long in disposing of their captives. The miserable wretches were either slain with poniards in the prisons, or carried out in a vessel and drowned by wholesale in the Loire. On one occasion, a hundred 'fanatical priests,' as they were termed, were taken out together, stripped of their clothes, and precipitated into the waves. The same vessel served for many of these Noyades; and the horror expressed by many of the citizens for that mode of execution formed the ground for fresh arrests and increased murders. Women, big with child; infants, eight, nine, and ten years of age, were thrown together into the stream, on the sides of which men armed with sabres were placed, to cut off their hands, if the waves should throw them undrowned on the shore. The citizens with loud shrieks implored the lives of the little innocents, and numbers offered to adopt them as their own; but though a few were granted to their urgent entreaty, the greater part were doomed to destruction. Thus were consigned to the grave whole generations at once—the ornament of the present, the hope of the future.' So immense were the numbers of those who were cut off by the guillotine, or mowed down by fusillades, that three hundred men were occupied for six weeks in covering with earth the vast multitude of corpses which filled the trenches which had been cut in the place of the department at Nantes to receive the dead bodies. Ten thousand died of disease, pestilence, and horror, in the prisons of that department alone."

"On one occasion, by orders of Carrier, twenty-three of the Royalists, on another, twenty-four, were guillotined together, without any trial. The executioner remonstrated but in vain. Among them were many children of seven and eight years of age, and seven women; the executioner died two or three days after, with horror at what he himself had done. At another time, one hundred and forty women, incarcerated as suspected, were drowned together, though actively engaged in making bandages and shirts for the Republican soldiers. So

great was the number of captives who were brought in on all sides, that the executioners as well as the company of Marat, declared themselves exhausted with fatigue; and a new method of disposing of them was adopted, borrowed from Nero, but improved on the plan of that tyrant. A hundred, or a hundred and fifty victims, for the most part women and children, were crowded together in a boat, with a concealed trap-door in the bottom, which was conducted into the middle of the Loire; at a signal given, the crew leapt into another boat, the bolts were withdrawn, and the shrieking victims precipitated into the waves, amidst the laughter of the company of Marat, who stood on the banks, to cut down any who approached the shore. This is what Carrier called his *Republican Baptisms*. The *Republican Marriages* were, if possible a still greater refinement in cruelty. Two persons of different sexes, generally an old man and an old woman, or a young man and a young woman, bereft of every species of dress, were bound together, and, after being left in torture in that situation for half an hour, thrown into the river. It was ascertained by authenticated documents, that six hundred children had, on one occasion alone, perished by that inhuman species of death. The *noyades* at Nantes alone amounted to twenty-five, on each of which occasions from eighty to an hundred and fifty persons perished; and such was the quantity of corpses accumulated in the Loire, that the water of that river was infected so as to render a public ordinance necessary, forbidding the use of it to the inhabitants. No less than eighteen thousand perished in these ways, or by the guillotine, in Nantes alone, during the administration of Carrier; and the mariners, when they heaved their anchors, frequently brought up boats charged with corpses. Birds of prey flocked to the shores, and fed on human flesh; while the very fish became so poisonous, as to induce an order of the municipality of Nantes, prohibiting them to be taken by the fishermen."—*To be continued.*

Angelic Ministry.

BY CHARLOTTE ELIZABETH.

(Concluded.)

When Abraham instructed his faithful steward Eliezer to seek a wife for Isaac from among his kindred, he confidently assured him that the Lord would send an angel before him to prosper his way; and this the servant repeated to Rebekah's family, when relating the extraordinary manner in which he had been guided. Gen. 24:7-40. It is a beautiful instance of prayerful faith on man's part, and an answering providence on that of God. Eliezer was directed, and his way was prospered in a most marvelous manner. And why marvelous? because of our unbelief, which rarely can attain to such child-like reliance on the promises of God, or we should continually experience the same proofs, that what he hath promised he will also perform.

Jacob's vision has already been noticed: he saw a long ladder set upon the earth, the top of which reached to heaven; and the angels of God ascended and descended upon the ladder. The interpretation of this is seen in the declaration of the Lord, who stood above the ladder, and who repeated the glorious promise—"In thy seed shall all the families of the earth be blessed." Gen. 28:14. The incarnation and sacrifice of our Lord Jesus Christ, the Lamb slain from the foundation of the world, is the procuring cause of what we are now considering—the ministry of those angels who could never have worn towards man any other aspect than that of stern, irreconcilable hostility, had man remained under the dominion of Satan, to do forever the work of his conquering master. It was through the dying and rising again of the Son of God, to be accomplished in the fulness of time, that angels could find a medium of friendly communication with earth; and Jacob knew this, assuredly; for his was the saving faith described by Paul, "the substance of things hoped for; the evidence of things not seen." Heb. 11:1.

The cloudy pillar had an angelic attendant. "The angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them, and it came between the camp of Israel and the camp of the Egyptians." Exod. 14:19, 20. We can hardly read this without remembering what Gabriel said to Daniel, of Michael the archangel, calling him "the great prince that standeth for the children of thy people." No doubt there were myriads of those celestial warriors seen

afterward on the mountain of Dothan; but they had a leader appointed of God: and of him it is said afterwards—"I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite." Exod. 33:2. And to prove that this was to be really a created angel, the Lord also says—"For I will not go up in the midst of thee, for thou art a stiff-necked people; lest I consume thee in the way." Exod. 33:3.

We meet no more with angels, until Balaam's alarming encounter, which does not come under this head: and then we lose sight of them again, until the people being securely settled in the promised land, and proceeding as usual to provoke the Lord by their disobedience, they are strongly reprov'd, yet with mild dignity, by a commissioned minister. "An angel of the Lord came up from Gilgal to Bochim, and said, I made you go up out of Egypt, and have brought you unto the land which I swear unto your fathers: and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you: but they shall be as thorns in your sides; and their gods shall be a snare unto you. And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that people lifted up their voices and wept." Judges 2:1-4. Although the purport of this message was menacing, the tone was very gentle, and the remonstrance, "Why have ye done this?" following close on the remembrance of God's faithfulness to his great promises, was well calculated to melt the people as it did; so that for a time they returned to their duty, and served the Lord; but revolts ensued, and deliverances were granted on their temporary repentance, until on another provocation, the Lord delivered them into the hand of Midian for seven years. The children of Israel, greatly oppressed and impoverished, cried unto the Lord; and then followed this interposition: "There came an angel of the Lord, and sat under an oak that was in Ephraim, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us from Egypt? But now the Lord hath forsaken us, and delivered us into the hands of the Midianites. It does not appear that Gideon suspected the celestial character of the person he conversed with: indeed, it is certain he did not; and the respectful style in which he addressed the stranger must have resulted from perceiving in him so much of dignity, as demanded it; while an equal degree of benevolence in this aspect, doubtless led to so frank a tone, in answering one who might be a spy of the enemy. The narrative proceeds:—"And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hands of the Midianites: have I not sent thee? And he said unto him, Oh my Lord, wherewith shall I save Israel? Behold my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man." This seems to have excited Gideon's hope that his companion's message was indeed from the Lord: probably he took him for a prophet. "And he said unto him, If now I have found grace in thy sight, then show me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of the Lord said unto him, Take the flesh, and the unleavened cakes and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh, and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God: for because I

have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee, fear not: thou shalt not die." Judges 6:11-23.

After this remarkable interview with an angel messenger, we find Gideon receiving communications direct from the Lord himself; but the way in which he was prepared for these revelations was exceedingly beautiful. The angel probably appeared as a wayfaring man, since we read of the staff that he had in his hand; and the language in which he addressed the young thresher of wheat, was exquisitely adapted at once to encourage and prepare him for fuller manifestations of the divine favor. After this, we hear of no more angelic visits: the language is uniformly, "The Lord said unto Gideon," and under the immediate direction of Jehovah, he wrought all his stupendous exploits, delivering Israel, and preserving peace within her borders to the end of a long life.

There is something remarkable in the frequently abrupt transitions from the description and language of an angel to the presence and the voice of God himself. We have seen this in the first communication made to Moses, from the flaming bush; and surely it is at least equally consonant with reason and Scripture to suppose the Lord graciously prepared his weak, sinful creatures to hear His voice, and to be sensible of his special presence, by this method of heralding Himself, as to insist that when an angel is distinctly named, the Lord Jesus is the person intended. It is dangerous to put arbitrary interpretations on God's words, for which we have no direct authority from Himself; the determination fully to comprehend and account for "secret things," which "belong unto the Lord our God," may lead to presumption, to "foolish and unlearned questions," and perhaps to very dangerous errors connected with the person and office of the Lord Jesus: while by receiving in its most obvious sense what the Holy Spirit has moved his servants to write for our learning, we cannot greatly mistake. An inspired apostle has told us, that the created angels are "ministering spirits, sent forth to minister to them that shall be heirs of salvation." We find throughout the Old Testament, and in the book of Revelation, angels constantly described as engaged in this very work; and why should we question their identity? why persist in understanding the greater part of these descriptions of angelic ministry as referring to Him of whom it is especially testified that "He took not upon Him the nature of angels." Heb. 2:16.

Gideon being gathered to his fathers, and Israel, as usual, continuing to revolt, and to provoke the Lord, they were repeatedly chastised by the hands both of foreign and domestic tyrants. At length, after more than one generation had passed away, the gracious and merciful God, whose Holy Spirit they grieved with their iniquities, prepared to raise up another deliverer, and sent a heavenly messenger with the tidings. The history is remarkable, and deserves particular attention. Manoaah, a Danite, had a wife who was barren; "And the angel of the Lord appeared unto the woman, and said, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now, therefore, beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hands of the Philistines. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name." Judges 13:6-7.

Here we see that the angels, on such occasions, appeared in a perfectly human form, so as to be taken for mortal men; but there was that in their countenances—probably the emanation of minds perfectly holy, obedient, and faithful, and habitually engaged in the contemplation of the Deity—which, to the corrupt nature of fallen man, appeared "very terrible." To such "beauty of holiness" had the countenance of Moses attained, while wholly separated from earth, and the grosser elements of man's ordinary sustenance, having "seen God" for forty successive days on the mount. So, likewise, shone the face of Stephen, on the very verge of that martyrdom which was particularly honored in being the first under the Christian dispensation. The woman does not appear to have taken the angel for more than what she called him, "A man of God;" a prophet; and the expression that she used in describing

the majesty and brightness of his aspect was not an unfrequent one, in days when angelic faces were not so strange upon earth as they now are. We, probably, associate no idea of terrible with that trite expression, "an angelic countenance;" we know not, alas! what man has lost, even in outward show, by revolting from his God.

Manoah's wife went on to repeat exactly what the angel had said; "Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born." A beautiful instance of simple faith! He makes no question of the matter, refers it all to God, and speaks of the child which has yet existed but in the divine promise, as though it was even then about to be born. We may safely assert that he was a man of prayer, who thus calmly, thankfully received the answer to his accustomed supplications. The lovely and instructive history proceeds: "And God hearkened unto the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass! How shall we order the child, and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I have said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I command her let her observe. And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord. And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honor? It is impossible to pass over this grateful and doubtless patriotic sentiment, for Manoah would have proclaimed that there was a prophet in Israel, and have sent his oppressed, afflicted, guilty countrymen to inquire of the Lord at his mouth. There is a nobleness in the language of this Israelitish pair the more striking from the simplicity and humility that accompany it. His request was not granted. "The Angel of the Lord said unto him, Why asketh thou thus after my name, seeing that it is secret?" The margin reads, Wonderful: and because "Wonderful" is one of the names by which our blessed Lord is called, some have assured themselves that it was Christ himself who spake. We see no ground whatever for the assumption; the angel Gabriel announced to Zacharias the promised birth of a son in his old age; one far greater than Samson; and he, too, was sent to Mary with tidings infinitely more important than either: it is surely, therefore, too much to catch at a single, doubtful word, to introduce the Lord of angels on such an occasion as this. Considering how prone the Israelites at that time were to idolatry, the very reason of Manoah's question was sufficient to prevent his obtaining an answer. The holy angel would not give his name to be enrolled among the new gods of Israel. "So Manoah took a kid and a meat-offering and offered it upon the rock unto the Lord; and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went upward toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah and his wife. Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God." The greatness of the miracle, and his surprise at discovering the celestial character of the Being with whom he had so familiarly conversed, were such that he went beyond the mark, as he had before fallen short of it, and imagined that he had instead of a mere prophet, seen Him whom none can look upon and live. His wife's encouraging reply is admirable: "If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shown us all these things, nor would as

at this time have told us such things as these." Verse 23. They would not have received instructions as to the bringing up of a child yet unborn, if their own lives were about to terminate; nor could it be in wrath that the Lord had made known to them purposes so gracious towards themselves, and towards the whole nation who were to have a deliverer in their offspring, whose birth and destiny were probably thus intimated in order to impress men's minds more deeply with the assurance that the promised deliverance was wholly of the Lord.

Believers in the Advent in Russia.

[We copy the following article from the *Christian News* published in Glasgow, Eng., June 5th, 1848.]

Shores of the Baltic, May, 1848.—I have recently obtained some intelligence respecting a Russian colony, of considerable extent, singular origin, and very uncommon attainments; of which though prevented by reasons affecting its political security from quoting all the sources of my information I may convey to your readers some very interesting particulars.

Although doubtless the name of Temperance Societies was never heard of in the wide Steppes of Russia, the thing itself is not unknown to a simple and true-hearted community of dissenters from the Russian Greek Church, whose continued existence, and even increase, during many years of persecution, seems to have borne some resemblance to Israel's experience in Egypt; while their present comparative tranquillity in the land of their banishment equally displays the power of Divine grace, and the truth of the declaration, "that when a man's ways please the Lord, he will make even his enemies to be at peace with him." The first detailed account which I saw of the Molokaners, or Milk-eaters, was contained in a letter from the Rev. Mr. Roth, one of the Bastle Missionaries, whose station, Helenendorf, may well be described as situated on the utmost verge of Christendom.

In the course of a missionary tour to Schamachi and its environs—a journey in which the gospel messenger is exposed to dangers similar to those rehearsed by St. Paul, 2 Cor. 11:26—Mr. Roth met with a venerable member of this singular community, and he details the interview in the following words:—"It was in the middle of October, that in one of those nearly impassable and wholly indescribable roads, with which nothing in Germany can be compared, that I again fell in with one of those Molokaners of whom I have before made mention. With this aged and highly interesting disciple I was happily enabled to converse for some considerable time, as our several roads lay in the same direction, and one of my companions was capable of acting as interpreter between us. Before, however, entering on the chief subject of our discourse, it may be well to give a short account of the rise, past history, and present extent, of this long despised and severely tried people.

"The Milk-eaters separated themselves from the Greek communion, avowedly, on account of the invocation of saints, the various masses, the worship of pictures and relics, the prescribed use of the sign of the cross, and similar superstitious observances, insisted on by the Greek Church. In short, they took conscientious exception against every part of the public worship of that Church, excepting the sermon, which, however, (more especially in the country parishes,) is almost always omitted as superfluous. After enduring in their birth-place, which was situated in the interior of Russia, unspeakable hardships and oppressions, and seeing, year after year, many of their leaders exiled to Siberia, as obstinate heretics, it was matter of thankfulness to them when the Russian government came to the determination, some eight or nine years since, to banish the whole of this pestilent sect to the Schamachian district in the province of Grusia. This punitive measure was no doubt meant for their hurt, but God turned it to good, as, like Israel of old, the more they were oppressed, the more they multiplied and grew. The Russian government may well have felt surprise at the amount of immigration to which this sentence of banishment gave rise; for there now exists in that wild region, from sixty to eighty villages, containing many thousand families. The norm of their faith is simply the Scriptures of the Old and New Testaments; their hymns are the Psalms of David, and the Bible knowledge possessed by both men and women among them may be justly termed extraordinary. Their public worship commences with the singing of a psalm; then follows an extempore prayer by

one of the elders, who afterwards reads and expounds a chapter of the Bible, much in the manner, it would seem, of our Württemberg scripture readers. . . . The children of both sexes are, generally speaking, instructed by their own parents, although, where a person fitted for the task can be found in a village, a regular school is maintained. But however accomplished, the result is a most happy one, since not one child above twelve years of age can be found among this people who does not possess a competent knowledge of reading and writing, as well as a rich store of Scripture passages committed to memory. In respect of morals, they are so exemplary, that few denominations of German Christians may bear comparison with them. When, for example, a dispute arises between two Molokaners (which is said to be a very rare occurrence), they feel bound in conscience to so literal a fulfilment of the apostolic admonition, 'let not the sun go down upon your wrath,' that they make a rule of seeking out each other and shaking hands before sunset. A liar or a drunkard is unknown among them; indeed, the majority of them drink no species of fermented liquor (although the use of such is not forbidden), and hence the appellation of Milk-eaters, by which they are now generally known. Whether this name was at first assumed by themselves, or given in derision by others, I am unable to determine. Such being the character given of this singular and estimable sect by persons on whose testimony I feel warranted to depend, I return to my old fellow traveller and the conversation which passed between us. You may imagine my surprise when, after some general remarks on religious topics, he addressed me as follows:—"I should feel greatly obliged if you will give me your opinion, whether we Molokaners are right in thinking that the coming of the Lord Jesus cannot be now far distant?"

"After stating to him my conviction that, according to Scripture, we were bound to mark the movements of the nations, and especially the progress of the gospel proclamation, as the finger-posts which should guide our judgment as to 'times and seasons,' but that, notwithstanding this, the prophecies of Scripture could only be safely pronounced upon after their fulfilment, and that, therefore, in my mind, no mortal man was empowered or entitled to decide, with authoritative certainty, when the coming of the Son of Man would take place;—I proceeded to impress upon, to the best of my ability, the present duty to which we were all called, that of watchfulness with prayer, since our Lord himself compared his coming to that of a thief in the night, or to a flash of lightning, which may at any moment dazzle our astonished vision from the most unexpected quarter. The old man seemed satisfied with my answer, saying that was his own opinion too, and that it afforded him great pleasure to find their views on this question were shared by other Christians. I then observed, that in Germany several very pious men had given much diligence to the examination of all that could throw light on the interesting questions connected with the twelve hundred and sixty years, and yet had never been able to satisfy even their minds so fully upon it as to fix the time of our Lord's second coming. 'Among others,' continued I, 'a very thorough search was made into this matter many years ago, by a distinguished man named Bengel; but even he found it too high for him to reach, and its depth too great for him to fathom.' On the mention of Bengel's name, the old man's countenance lighted up, and he exclaimed with animation, 'O! I know him—I know him well!' and farther converse proved him indeed no stranger to Bengel's sentiments. You may imagine my astonishment. Can it indeed be possible that Bengel's Apocalypse, or his Sixty Discourses have been translated into Russ? And yet, how else could this Russian become acquainted with his name and writings? Luther, too, appears to be a familiar name among the Molokaners, who sometimes, indeed, call themselves simply Lutherans, in opposition to the Russian Greek Church. But what a glorious hope does this excite as to the disclosures which the great day shall make! What extensive good may we not then find has been accomplished by believing authors and preachers, compared with what either they or we ever dreamed of! And how large may be the accession to the 'white-robed multitude,' which shall then stand at the right hand of the Judge, from places of the earth deemed by us as dark, only because they were to us unknown! Lastly," concluded Mr. Roth, "my old friend informed me that, but a very few weeks since, a

fresh detachment, comprising several hundred families, had joined them from Russia, now no longer exiled by government, but coming of their own free will, to enjoy the liberty of faith and worship, granted to their co-religionists in their far, but not now desert home."

Washington.

It is not to any one striking quality we are to look for a true exponent of Washington—it is to the harmonious whole his character presented. As a warrior he may be surpassed, but as a complete man he is without a parallel. Equal to any crisis, successful in all he undertakes, superior to temptation, faithful in every trial, and without a spot on his name, the history of the race cannot match him. All military men become more or less corrupted by a life in the camp, and many of our best officers were demoralized; but not a stain clung to Washington. Committing his cause to God before battle, and referring the victory to Divine goodness, he remained a religious man through a life on the tented field.

In moral elevation, no warrior of ancient or modern times approaches him. Given to no excess himself, he sternly rebuked it in others. The principles of religion were deeply engrafted in his heart, and as there was no stain on his blade he could go from the fierce-fought field to the sacramental table. That brow which would have awed a Roman Senate in its proudest days, bent in the dust before his maker. In the darkest night of adversity, he leaned in solemn faith on Him who is "mightier than the mightiest." As I see him moving through the wretched hovels of Valley Forge, his heart wrung at the destitution and suffering that meet his eye at every step, slowly making his way to the silent forest, and there kneel in prayer in behalf of his bleeding country—that voice which was never known to falter in the wildest of the conflict, choked with emotion—I seem to behold one on whom God has laid his consecrating hand, and all doubts and fears of ultimate success vanish like morning mist before the uprisen sun. There is no slavish fear of the Deity, which formed so large a part of Cromwell's religion, mingled in that devotion, but an unshaken belief in truth, and a firm reliance on heaven.

A Brutus in justice, he did not allow personal friendship to sway his decision, or influence him in the bestowment of favors. Fearing neither carnage of battle nor the hatred of men, threats moved him no more than flatteries; and what is stranger still, the strong aversion to giving pain to his friends, never swerved him from duty. Sincere in all his determinations, his word was never doubted, and his promise never broken. Intrusted finally with almost supreme power, he never abused it, and laid it down at last more cheerfully than he had taken it up. Bonaparte, vaulting to supreme command, seized with avidity, and wielded it without restraint. The Directory obstructing his plans, he broke it up with the bayonet.—Cromwell did the same with the Rump Parliament, and installed himself Protector of England, and even hesitated long about the title of king. Washington, fettered worse than both, submitted to disgrace and defeat without using even a disrespectful word to Congress, and rejected the offered crown with a sternness and indignation that forever crushed the hopes of those who presented it. Calm and strong in council, untiring in effort, wise in policy, terrible as a storm in battle, and incorruptible in virtue, he rises in moral grandeur so far above the Alexanders and Cæsars and Napoleons of the world, that even comparison seems injustice.

—J. T. Headley.

A HOLY CLERGY.—Let it ever be remembered, that no church can effect the highest ends of its institution, unless the clergy who minister at its altar walk worthy of their profession, as well as teach her Scriptural doctrines, and administer her sacramental rites.—Even the Jewish church, divinely appointed in all its parts, lost its general spirituality and efficiency by the decay of piety in its pastors. The seven Asiatic churches, whose praise is in the Apocalypse, once stars in the Son of Man's right hand, are extinct from the same cause. No creeds, no articles, no ecclesiastical platform, can be a substitute for a holy, diligent, learned, consistent clergy. In fact, the mass of mankind have always judged of a church by the doctrines and lives of its actual ministers, more than by its antiquity and formularies. And, undoubtedly, it is upon this that the conversion, edification, and salvation of each passing generation almost entirely depend.—Dr. Wilson.

our position on Long Island presented a very grand appearance. At about fifteen minutes before sunset, a sudden flush of gold pervaded the lower portion of the cloud directly over us, and then as suddenly spread until the whole semi-circle from the north to the south point was flooded with an inconceivably brilliant golden lustre. It was dazzling to the eyes in any portion of the western sky. This strange wall of gold advanced swiftly until it hid New York from our view. The city seemed involved in a flood of terrific beauty. We observed the commotion of a coming tempest in the dense black clouds above the gold, but the latter appeared like a perfect, unbroken wall, extending from the north point, or a little east of north, to the extreme south, a little higher at the west than at the extremities. A Millerite might have been pardoned a fright at the scene. Children were in great terror, and some older persons. In the midst of the whole a sudden edge of deep crimson seemed to ray out from the clouds, and at that moment a flash of lightning passed five times up and down across the gold in the west. We never have seen so brilliant an appearance. It was more like a sudden rift in the clouds, letting through the indescribable glory, in its full radiance, which had before been struggling through the clouds.

This scene was followed by a hurricane and storm of rain, but at 8 1-2 o'clock in the evening, the west ends of houses were lit as if by a large fire. The same appearance was noticed as far east as Hartford and New Haven.—*N. Y. Jour. of Com.*

NOTE.—Men undesignedly often expose the state of their hearts. The allusion of the editor of the *Journal* to the "Millerite," is a confession that he would be frightened at any actual indication of the near coming of CHRIST. There are a class of persons who will be very much frightened at that occasion, who will call to the rocks and mountains to fall on them to hide them from the face of the LAMB. Those loving the SAVIOUR'S appearing, will feel very differently. They will exclaim, "Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation." Professed Christians do not show any wisdom when they perpetrate their witticisms on those who love the SAVIOUR'S appearing.

A WONDERFUL PHENOMENON.—A singular phenomenon was brought to light a week ago yesterday, in the township of Greenfield, Mich., about eight miles from this city. The Messrs. Grangers, in boring to find water to supply their saw mill, sunk a four inch hole to the depth of seventy feet, when they struck a vein, or cavity. As they withdrew the augur from the hole, to their great surprise, it was followed by a violent current of air, that threw up stones as large as hen's eggs, ten or fifteen feet high.

For a few moments, when the hole was first opened, the air was accompanied by a stream of water, which was thrown ten or twelve feet high. The water, however, soon ceased coming, and the air gushed out with such force that the roar could be distinctly heard fifty or sixty rods distant. On touching fire to the air, it caught, and the flames flashed twenty feet high, and came near burning the building, covering the machinery, in which it is located.

They finally succeeded with considerable difficulty in stopping it, by forcing down blankets, and driving a spile into the hole, which was their only means of stopping the air, or gas, and extinguishing the flames. For several moments after the hole was stopped the earth trembled and shook for some distance around, as though an eruption was about to take place. The people, who by this time had gathered to the number of about a hundred, were greatly alarmed at these symptoms, and scattered with all possible rapidity, supposing that Millerism was about coming to a focus, or that they were about to be blown up sky high by an earthquake.—From the time it was opened till it was thus closed, was about six hours, and the air gushed out all the time with unabated violence.

It has been opened several times since with the same effect. The power and force of the air does not seem to diminish in the least. The Messrs. Grangers are proposing to secure it with apparatus so as to shut it off and let it out at leisure, and test its real qualities. The people in that vicinity are all confident now that it can be conveyed here in pipes, and successfully used for lighting the city with gas, from this great natural, underground gasometer. We learn that several scientific gentlemen of this city intend visiting it soon.—*Detroit Daily Advertiser.*

NOTE.—The editor of the *Detroit Daily Advertiser* seems to be fully aware of what would be his fate, provided "Millerism" should come to a focus.

DEAR BRO. HIMES:—We, as believers in the speedy coming of our Lord Jesus Christ, sensibly feel that every effort should be made to advance the cause of God in this place; and we are desirous that a conference may be appointed to be held in Portland, Me., as soon as possible. Bro. Himes, Litch, and Osler, are earnestly requested to attend.

P. JOHNSON, JOHN BLAKE, JAMES BERRY, J. CURRIER, IRA BRADFORD, SAM'L MILLS, W. M. MERREL. Portland (Me.), July 3d, 1848.

NOTE.—We shall make arrangements for the conference as soon as possible, but we cannot till some time in August or September. Bro. HAWKES cannot visit there till the fourth Sabbath in August. We hope to help our suffering brethren there. They will continue patient and steadfast, and we hope not in vain. We shall do all we can for them.

THE "ANGLO SACSUN."—This journal, published by ANDREWS & BOYLE, in phonotypic characters, at 22 Spruce-street, New York, at \$2 per year, has in a little over one year attained a weekly circulation of six thousand copies. This alone is an indication that the "Writing and Spelling Reformation" is on the advance. Those who are not familiar with the phonetic and phonotypic characters, and are interested in the acquisition of knowledge, would be gratified by a perusal of their paper and works, even if they never expected to make any practical use of the science. As we have occasional inquiries where their works can be obtained, we would say, for the information of such, that a letter, post-paid, with money enclosed, directed to ANDREWS & BOYLE, 22 Spruce-street, New York, will bring in return, by mail, their "Complete Phonographic Class Book," at 37 1-2 cts.; "Phonographic Reader," 25 cts.; "Reporter's First Book," \$1; "Christ's Sermon on the Mount," in phonography, 12 1-2 cts.; or other valuable works. Lessons in phonography are frequently given in the *Anglo Sacsun*. In half an hour any person of common intelligence may learn to read that paper with ease.

RESULT OF THE POSTAL DIFFICULTIES.—Montreal papers state that at Lewiston, on the frontier of Canada, more than 1500 newspapers for the western part of Canada, are detained for the lack of payment of the postage, and that the same may be said of all the other frontier towns.—*Chris. Mich. Herald.*

We received a notice some time since from the Post-master of the Lewiston Post-office, that a quantity of our papers had been stopped there. We showed it to the Post-office here, and they promptly informed the Lewiston office, that we had regularly paid the postage on our papers to the line, and to charge the Boston Post-office that of any not marked. We hope our subscribers in Canada have never been inconvenienced by not receiving their papers regularly.

TO CORRESPONDENTS.—E. DUDLEY.—We understand Rev. 19:17-21, to denote the events of the last great battle, in which Satan and all his hosts will be overthrown and cast into the burning lake at the commencement of the thousand years. When Satan shall have been cast in there, then he is to be bound.

THE "SCIENTIFIC AMERICAN."—This is a mechanical paper of great merit, published by MUNN & CO., at 128 Fulton-street, N. Y.

The French Election.

It was surprising to many that the French election should have been appointed and held on the Sabbath, and that, Easter Sunday, the anniversary of the resurrection of Christ. The foreign correspondent of the *New York Observer*, speaking of the low state of religious sentiment in France, says:—

"In France, except a few solitary remonstrances, the thing has appeared to be quite natural and simple. Thus, yesterday, when the holy table was spread in our churches, and our pastors preached to us the word of God, most of the male inhabitants were in the public places, discussing passionately the different qualifications of the candidates, and thinking no more of their religious obligations, than if Christianity was an idle fancy. Only the women, with some few men, came to attend public worship."

What an Easter! what forgetfulness of God, of the soul, of the gospel of eternity, and the most sacred obligations of piety! I ask if the blessing from on high can rest upon a nation, which, profaning the glorious anniversary of the Saviour's resurrection, is wholly absorbed during this Christian festival with political contentions! Republican government is certainly a good institution; but every Republic needs to rest on virtue in the people, and I doubt if any virtue is possible without religion.

"We have in France socialists who judge, on the contrary, that it was an excellent, an admirable measure to appoint the general elections on Easter. Do you know why? Because the French people is itself a new Christ (I do not invent these blasphemies, I copy them),—yes, a new Christ, who, after having long suffered under the oppression of nobles and kings, after having been laid in the grave of servitude, is returned to the life of liberty and hope! The resurrection of the nation is then celebrated at the same time as that of Jesus; these two resurrections are analogous; one was a prelude to the other, and the Republic is destined to establish the religion of socialists, which will be the completion of the Gospel!"

"Such is the doctrine openly professed by the disciples of Fourier, of St. Simon, of Louis Blanc, of Peter Leroux, and all these modern utopists. The people, by so to speak, their only god: they apply to them, in a convenient kind of allegory, the miracles related in the New Testament. The people do miracles and multiply leaves. The people are the depository of all morality, the interpreter of all truth, the source of all salvation, the centre of all progress. The people have been persecuted by Caiaphas, Herod and Pilate. The people have had their agony, their bloody sweat, upon another Golgotha. The people have borne their cross going up to their Calvary. The people have given their life for a new redemption. The people, lastly, have risen again with glory and triumph. They are the god of the Socialists, the god of the nineteenth century, and before which mankind must bow!"

Foreign News.

By the British steamer *Caledonia*, from Liverpool to New York, intelligence to the 24th of June reached Halifax the 6th inst., from whence it was forwarded by the *Buena Vista* to this city on Saturday last.

IN ENGLAND things are still quiet, and the money and corn markets were more favorable.

IN IRELAND the most important feature is, the formation of clubs, each of which is to consist of 300 members, who are to assemble once a week for the purpose of familiarizing themselves with the exercise of the pike. The formation of these is fast progressing. In Dublin alone forty clubs have been formed—equal to 12,000 men.

IN FRANCE, the election of Prince LOUIS NAPOLEON to a seat in the Assembly so excited the jealousy of the Executive Government, that he wrote a letter from London, resigning it. He has since been elected Colonel of the fourth legion of the National Guard of the Bauliense, vice D'ALTON SHEE, resigned. He is also one of the six candidates for the Presidency of the French Republic, the time for which, we believe, is not yet fixed; but it is thought that if it was to take place immediately, NAPOLEON would be triumphantly returned. The other candidates are, LAMARTINE, M. THIERS, M. MARRAST, Gen. CAVAIGNAC, and M. SAUSSIDIÈRE, ex-prefect of police. The Orleans party will support M. THIERS, and M. BERRYER has declared in his favor. The Legitimists are divided between THIERS and LAMARTINE. A new pretender is spoken of in the person of the Prince of LEUCHTENBERG, the son of Prince EUGENE, and a relation of the Emperor of Russia.

There is a strong probability of the Executive Government being obliged to resign; and what will fill its place, it is difficult to predict. The English papers represent it as very difficult to preserve order in Paris. They also speak of some of the provinces, as ready to march on Paris to put an end to the tyranny of that city. Their statements must be received with some allowance for their national animosity against France.

SPAIN continues tranquil. Four men had been shot for an attempt at conspiracy.

ITALY.—Says *Wilmor's European Times*:—

"Affairs are not so favorable for the Piedmontese. It seems certain that Radetsky, after the capitulation of Vicenza, had returned into Verona with 15,000 men, so that the meditated attack upon that fortress by Charles Albert, with 50,000 men, had been relinquished, after they had been brought within three miles of the town. Charles Albert has, accordingly, returned to his old head-quarters at Valleggio. Vicenza fell into the hands of the Austrians on the 11th June. The garrison having exhausted their ammunition, General Durando capitulated to save the town. The Austrians in the Venetian territory have been strongly re-inforced, and have entered Padua in triumph. The act of the union of Lombardy and Piedmont was signed on the 10th June. At Rome, the decree for the separation of the spiritual and temporal power of the Pope is in progress through the Chambers, and gives great satisfaction. We hear that a regular Provisional Government has been formed at Cosenza, in the Kingdom of Naples, in order to organize a general armament, and to co-operate with the Calabrians in arms."

The condition of things in the Kingdom of Naples is very unsettled. Rumors of insurrections there are numerous.

DENMARK.—The Danish Government and German Diet have both refused the mediation of England, proposed by Lord PALMERSTON. The Swedes are forwarding troops to Denmark, who are quite elated at the prospect of fighting the Germans.

The following intelligence from Russia, Austria, and Prussia, we copy from *Wilmor's Times*:—

RUSSIA.—Advices from the Danube announce that a Russian army of thirty thousand men had entered Wallachia. It is asserted that the Emperor Nicholas contemplates enfranchising all the peasants in his dominions from personal servitude. Poland, although invested with two hundred thousand troops, is a cause of much uneasiness to the Emperor, who is said to spend whole days and nights watching the telegraphs now as far as Warsaw and the frontiers of Prussia. In the Breslau journals, of the 16th ult., it is stated that the whole Baltic sea is covered with Russian men-of-war. The whole western frontier of the Russian Empire bristles with bayonets. The troops advance forwards from Lithuania and Volhynia by forced marches. The chief force of the Emperor Nicholas stands already on the river Pruth, ready at any moment to march into Moldavia, and of course into Wallachia.

Austria.—The Wiener "Zeitung," of the 16th June, contains an official announcement from the Austrian Ministry, that in consequence of the illness of the Emperor, he will be unable to quit Innsbruck, and has, therefore, deputed his brother, the Archduke Francis Charles, to be his representative, with full powers, at the approaching Diet, and that he will arrive in Vienna on the 23d of June.

Bohemia is struggling with misgovernment, and there was a dreadful riot at Prague, on the 14th of June, in consequence of Prince Windischgratz, the

commander of the troops, refusing to give cannon and ammunition to the students. The Czech party got up a demonstration on the 12th, and crowds had assembled in consequence to listen to some inflammatory speeches from the leaders of the party. The crowd having been vainly summoned to disperse, blows ensued, which led to a general fight, and the raising of barricades on the part of the people. The commandant caused the alarm to be beaten, and gave till four o'clock for the people to take down the barricades. The people commenced the attack, and the commandant swept the street with cannon. The number of killed and wounded was not known. The wife of the commandant was shot, and his son wounded.—The news of the outbreak was announced to the neighboring country by the burning of innumerable beacons on all the surrounding mountains. On the 16th, the Prince concluded to lay down his command, the people still refusing to yield. On the 18th, news was received at Vienna that Prague had capitulated, and was again occupied by Prince Windischgratz; the "rebels" had given fourteen hostages. The Austrian Council issued a proclamation to Prague and the rest of Bohemia to lay their grievances before the approaching Diet.

Prussia.—Further riotous and insurrectionary movements have taken place in Berlin. The greatest annoyance had for some time been caused by an order of the head Marshal of the Court closing the portal of the royal palace, the court being ordinarily used as a thoroughfare. It was thought that this order would not be put in force; but when the gates were closed on the 14th June a cry was raised, "Barriades must be made before the palace," and a large crowd commenced carrying this threat into execution. This attack was repelled by a bayonet charge from the troops. The people retired to a grove in the immediate neighborhood of the arsenal, where they were harangued by their orators, and exhorted to bring out the arms from the arsenal. They were interrupted by a summons from a strong detachment of troops to disperse, and on refusing to obey after three calls, they were fired on, and two or three shot. The *generale* was now beaten all over the town, and barricades were erected on many spots, particularly in the neighborhood behind the Alexanderplatz, so thickly inhabited by the working class. From all quarters of the town the people streamed now towards the arsenal, from whence a deputation was sent to the different authorities on the subject of the arming of the people, which had been formerly promised, but from week to week postponed. When Mr. Eichler, an ex-popular orator, informed the people that they would receive an answer in three hours, they immediately suspected the treacherous intention of detaining the people till the garrison of Potsdam and the neighboring places could arrive; so, while a portion of the crowd rushed up to pull up the rails of the Potsdam railway, the main bulk of the crowd made their attack without delay upon the arsenal. Towards 10 o'clock this was taken, without any grand effort to defend it having been made by the burgerwehr, or by the military stationed inside. The government having intimated doubts of their ability to protect the National Assembly, then in session at Berlin, it was moved, and after a stormy debate carried by a large majority, "That the Assembly should declare that it did not require any armed guard, but that it placed itself under the protection of the people of Berlin." This was regarded as equivalent to a defeat of the Government, and three of the ministers tendered their resignations. The resolution of the Assembly had, however, exerted a tranquilizing influence on the people of Berlin, and on the 19th everything was quiet in the city. The "Reforme," of Paris, sounds the tocsin of war from the vast preparations and threatening attitude of the Emperor of Russia, who, in a brief campaign, might occupy the Prussian and Austrian capitals, and dictate terms to the distracted people of Germany.

IN EGYPT, great misery is said to exist. MEHMET ALI was still alive, but bordering on a state of imbecility.

P. S. The following items were transmitted from London to Liverpool, for the *New York Courier & Enquirer*, on the day of the steamer's sailing:—
London, half-past 1 o'clock, June 24.

We have just received notice that there is no mail from Paris to-day, in consequence of the riots.

Paris, Friday, 5 o'clock P. M.
It is just reported that the Executive Government have resigned, and that Gen. Cavaignac has been placed at the head of the armed forces, and has declared Paris in a state of siege.

At this, the last moment, we can only say that the usual expresses from Paris for the London journals have not arrived, and all we can obtain from the best sources is a repetition of the statement, that all communication is intercepted as in February last.

There is no doubt that a conflict of a severe nature is actually going on.

The London *Chronicle* extra issued the following in a second edition at 12 o'clock, June 24. Compared with the later despatches, it seems to be exaggerated:—

The struggle has commenced in Paris. The troops of the line and the National Guards are fighting with the people. There has already been an awful sacrifice of life. Everything is in great confusion.

Intelligence has just reached us from Vienna, stating that the Austrian government had accepted the mediation of England in the dispute between that country and Italy.

LATER INTELLIGENCE.

The arrival of the *Niagara* on Wednesday, after the above was in type, brings the details of a horrid insurrection in France. As our readers will read with interest, we postpone our editorials to give place

(Continued on the last page.)

Correspondence.

The Saints Sleeping in Jesus.

"Them also which sleep in Jesus will God bring with him."—1 Thess. 4:14.

Asleep in Jesus! blessed sleep!
While angels pure a watch do keep
Around their low and dusty bed,
Commissioned by their gracious head.

Asleep in Jesus! that dear friend,
Who did preserve them to the end,
When blood had purged away their sin,
And made them pure and white within.

Asleep in Jesus! O how sweet!
The raging storm may o'er them beat,
They heed it not, but slumber still,
Secure and free from every ill.

Asleep in Jesus! peaceful rest!
From which they wake supremely blest;
No more to weep, no more to sigh,
But, best of all, no more to die!

Not till the heavens and earth do shake,
Will these slumbering saints awake;
Nought can disturb their sweet repose,
Until the last loud trumpet blows.

But when Death's icy chain shall break,
These ransomed ones will then awake,
With joyous hearts mount up on high,
To greet their Saviour in the sky.

M. D. WELLCOME.

Can War be a Christian Duty?

[NOTE.—We insert the following as an act of justice to the writer. We have no fears of Adventists going to war. And if a case of absolute necessary self-defence should arise, we have no fears that those who can fight strenuously against fighting, would hesitate to do all that self-preservation, and the protection of dependents, righteously require.]

There have been in all ages, since Christ was on earth, those who have decided that war with carnal weapons is wrong, under any circumstance. On the other hand, the great mass have decided that it is right to fight; at least, in self-defence. In this question many minds are now interested. It is a very great practical question, and of consequence, must affect the moral character of every one who comes to a practical conclusion, whether right or wrong. Let me, therefore, have your attention a few moments on this subject.

It is generally admitted, that offensive war is wrong, but it is contended that defensive war is right. The only rule by which any fair conclusion can be arrived at is the Bible, our reason, or both. We will try this question first by the Bible.

If we turn to the Old Testament, we find that wars of offence, as well as defence, were directed by the Lord. The whole work of extermination of the Canaanites, under Joshua and his successors, was a war of aggression. The history of those times shows this too plainly to admit of doubt. On the side of the Canaanites, the war was strictly one of defence. In all this work, the Lord was on the side of the aggressor, and against the defender. If it be true that it is right to fight because it is a case of self-defence, and wrong to commence the war, because it is aggression, it then follows that the Canaanite was right, though it had resulted in the destruction of the whole Jewish nation; and it also follows, that Joshua, and those with him, were wrong, whether they had killed few or many. In our day it is said, we do right to engage in war, if it be to defend ourselves; but wrong if for any other purpose. Such virtually say, that the kings of Canaan were right, and Joshua was wrong; thus reversing the facts in the case. If such appeal to the Old Testament for a justification of their course, they are opposed by their own witness.

If it should be said, that I have not rightly apprehended the character of the wars in Joshua's time, and that the Old Testament does condemn offensive, and justify defensive war, I would inquire, Are we, who live under the New Testament, to take the Old—the law of which was but a schoolmaster to bring us to Christ—in all things for our rule of practice? Moses, the great lawgiver under the old Covenant, said: "A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you." (Acts 3:22.) This command was ratified by the Father, when that Prophet was on the mount of glory: "This is my beloved Son, in whom I am well pleased: hear ye him." (Matt. 17:5.)

From these texts we see, that it is our duty to look to Christ for our rule of faith and practice. If he has added to, or taken from; made void the whole, or confirmed the whole law of Moses, it matters not with us,—we are to abide by his instructions. Our Saviour, as leader, has taken the place of Moses. We are not to follow Moses any farther than the Saviour has taught us; and not then because Moses so taught, but because Christ has so taught. This is the plain import of what Moses said, as above quoted. I cannot express my views on this point better than in the language of Dr. Wayland:

"The New Testament being thus intended for the whole human race, and being a final revelation of the will of God to man, may be supposed to contain all the moral precepts, both of natural religion and of the Old Testament, together with whatever else it was important to our salvation that we should know. If, then, a revelation has been made in the Old Testament, which is repeated in the New Testament, we shall be safe in making the later revelation, by which we shall judge respecting the precepts of the earlier. That is to say, no precept of the Old Testament,

which is not given to man as man, or which is not either repeated, or its obligations acknowledged, under the new dispensation, is binding upon us at the present day. This principle is, I think, avowed in substance by the apostle Paul, in various places in his epistles. While he repeatedly urges the moral precepts of the Old Testament, as of unchanging obligation, he speaks of everything else, as far as moral obligation is concerned, as utterly annihilated.—*Moral Science*, chap. 9, sec. 2.

In the commencement of the Saviour's teachings, he said: "Whoever shall smite thee on thy right cheek, turn to him the other also. If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." The plain import of this is, if we are smitten by an enemy, we are not to smite him in return, though it be in self-defence; and if we are sued at the law, and have our goods unjustly taken from us, we are not, though it be to defend our just claims, to sue the aggressor, but rather let him take more if he be disposed. This covers the whole ground of our duty towards those who may injure, or attempt to injure us. We are not to use injurious, or carnal weapons, in defence of our property, or persons. This is the least that can be inferred from the above passage. The whole life of our Saviour, both in precept and example, is a practical illustration of this sentiment. The only passage in the New Testament which can be perverted, as having even an apparent objection to this sentiment, is in Luke 22:36. The Saviour said to his disciples, just before he was taken to be crucified: "He that hath no sword, let him sell his garment and buy one." They said to him, "Lord, behold, here are two swords." And he said unto them, "It is enough." Enough for what? Not enough for all of them to fight with, if he intended they should use them for that purpose; but enough to show them that they should never use such weapons, not even in self-defence, in the best of causes, and in the most trying cases. Instead, therefore, of the text being an objection, as is supposed, it is, with the context, a plain, practical prohibition of the use of such weapons in the most aggravated circumstances whatever. For, surely, if there ever were a cause which, on account of its character and magnitude, required its advocates to defend by fighting, it was that of our Saviour while here in the flesh. He told Pilate the reason why his servants would not fight in this case of defence—"If my kingdom were of this world, then would my servants fight." If Christ's kingdom is not yet of this world, then in no case does he allow his servants to fight. Neither can they fight, and at the same time be his servants, or be employed in his service. "If ye continue in my word, then are ye my disciples indeed." But does not Christ's word allow us to fight in some cases? I answer, No. If it does, it belongs to the objector to point out these cases, and show from the words of Christ that we may fight when they occur.

Admitting that the Saviour has taught that his servants may fight in their own defence, it is, however, true, that neither the apostles or martyrs availed themselves of their privilege, with the exception of Peter, in the use of the sword to defend his Master; and he was reproved for so doing. If it be said in reply, that we should not fight for the support of religion, though it be to defend our lives; then is it self-evident, that we should not fight for the support of a less worthy cause. For if a cause be so good, that we should not fight for it, I think it will be difficult to show, either from Scripture or reason, that one may be sufficiently bad to justify our fighting.

J. S. WHITE.

Loosing the Winds.

DEAR BRO. HIMES:—In my last, I indicated that I wanted to say more on this subject.

There is an analogy in the 9th of Ezekiel to the case under consideration. 1. The man with the "writer's inkhorn" did not convert those he marked to God. 2. The mark did not induce them to "sigh and cry for the abominations done in the midst" of Jerusalem. But 3. It was a mark of protection against those that followed after. "Let not your eye spare, . . . slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark!"

Another analogous case is that of the children of Israel, when about to depart out of Egypt. Egypt, although it has already been "hurt" to some extent, is about to receive a "hurt" at its very vitals. But God has a people there;—they must be saved,—a lamb is prepared,—the blood sprinkled on the doorposts,—this is his mark of protection! When the angel sees the blood, he "passes over."

So in Revelation. The earth is to be "hurt;" or rather, there is a class of men on the earth, who are designated in chap. 6:15—"the kings of the earth and the great men," &c. This class of men are to be hurt along with the earth. The day of his wrath comes, and who will be able to stand? Those who have the angel's mark of protection.

In the cases of Egypt and Jerusalem, when they were about to be desolated, the last thing done is to prepare a safeguard for his people. When Sodom is about to be destroyed, God sends an angel to deliver his people. Just so when the last stroke of his wrath is about to be struck on a guilty world, God sends an angel to give a safe conduct to his people. He marks them with God's mark. When this is done, the destroying angels in the four quarters of the earth let loose the implements of destruction. They fall first on the men who have "the mark of the beast, and who worship his image." Those who have been sealed with their Father's name, will escape.

The "winds" I understand to be a symbol of the implements of destruction, whatever they may be, and that the angels hold them ready till the sealing is finished, and then the death-knell to the hopes of this world will be tolled.

I have read some of Cumming's "Apocalyptic Sketches" with great interest; but his application of this portion I regard as wide of the mark as heaven is of earth. There is just the mysticism in it there is in the comprehensive commentary;—you get up from a perusal of it in confusion, and wish you had let it alone. Elliott's application of the 10th of Rev. is of the same character. (By the way, I am greatly pleased with his view of the "frogs.") You cannot interpret Scripture on such a principle. I know of no place for the sealing time but the end of the world.

With this view, we have harmony, and it does away forever with the idea of shut-doorism. We may keep about our Master's work, and be sure of his blessing to the end of the world. Amen. Yours, waiting,
G. NEEDHAM.

"And Who is my Neighbor?"

This question was propounded by a lawyer to our Saviour, and to which he replied by giving him a beautiful parable, of a certain man that went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, wounded him, and departed, leaving him half dead. A certain priest passing by, saw him, but instead of affording him any assistance, he passed over on the other side of the way. A Levite also came along, and looked on him, then he passed by on the other side. These were both professors of religion; but they did not manifest their faith by their works.

By and by, a Samaritan (one who was despised by these professors), as he journeyed, came to the poor man, and his heart was moved with compassion towards him. He went to him, bound up his wounds, pouring in oil and wine, set him upon his own beast, brought him to an inn, and took care of him that night, and on the morrow, when he departed, he gave money to the host, telling him to take care of the man, and if he spent more, he would repay him. "Now, which of these three, thinkest thou, was neighbor to him that fell among thieves?" for by a correct understanding of this point we are to know who it is that God requires us to love as ourselves.

Was it the priest? Was it the Levite? The lawyer was forced to reply, "He that showed mercy on him." Here, then, is the character whom we are to regard with a corresponding love and interest to that which we feel for ourselves. Those who make sacrifices for our comfort, and save us from death. It is astonishing, that while this question is so clearly settled, so many will have it that it means the world of mankind, or else those who live in our immediate neighborhood; and thus they embarrass the minds of many honest individuals.

Said a good sister to me a few years since, while conversing upon the requirements of the gospel, "I often fear that I am not a Christian. God requires us to love him supremely, and our neighbor as ourselves. Now, I have some neighbors who strive in every possible way to injure me; and although I cherish no unkind feelings towards them, but pity and pray for them; yet I do not feel a consciousness that I love them as God requires me to love them—as myself." I replied: "Sister, you are nowhere required thus to love the character to which you refer." I then repeated to her the parable. She was astonished, and relieved from her embarrassment. "Why," said she, "I have always been taught to believe that it referred to everybody." She often alluded to it afterwards, and said that she was no longer tempted to cast away her confidence on account of her feelings on this point; and said she further, "I am endeavoring to make others see it."

When we rightly understand the requisitions of the gospel, we do not find them to be "grievous." The yoke which Christ imposes is easy. His burden light; but men "bind heavy burdens, which are grievous to be borne," upon our shoulders, while they "will not touch them with one of their fingers." Let us fulfil the royal law by loving God supremely, and our neighbor as ourselves.
M. D. WELLCOME.

Hallowell (Me.), June 28th, 1848.

"O thou who art the joy of the universe, the Saviour of the lost, whose right it is to reign, come, wear thy many crowns! The saints are waiting for thy coming! The earth groans for thy coming! Hell is moved at thy coming! Heaven is silent for thy coming! Come, Lord Jesus, come quickly."

"Hark, there is a voice that says, Behold, I come quickly. Even so, come, Lord Jesus. Amen, amen."

—Tracts on Prophecy, No. 1.

Hope of earth's holy men,
Appear, appear!

Lord, whose right it is to reign,
Haste, haste to earth again;
Stay the creation's pain:
Thy own crowns wear.

The joyful news we've heard—
Saints wait for thee:

All earth shall greet her Lord;
Hell is at thy coming stirred!
Heaven is silent at the word!

Thine, Lord, are we.

Hark! hark! there speaks a voice—

Quickly I come:

It makes our hearts rejoice:

Amen! each saint replies:

Come, Lord, and bid us rise—

Welcome to home. H. HEYES.

Letter from Bro. S. Chapman.

DEAR BRO. HIMES:—My letter to you dated Butler, Feb. 15th, mailed, or left for that purpose, at Pulaski Post-office, giving many interesting particulars of what had passed before us during the two preceding months, being lost, and a short article written by Mrs. C., in Russel, St. Lawrence Co., a few

weeks after, not being noticed, except to credit the money it contained, have served rather to discourage me from making another attempt to write for publication. But having just received a cheering communication from the friends in Dekalb, (with whom we labored with success in April last,) in which they express surprise to have heard nothing from us of late through the "Herald," and having also occasion at this time to forward the names of new subscribers for the "Herald," I am prompted again to scribble a few thoughts.

Since Dec. 15th, I have written nothing which has appeared in print, excepting a brief note (mostly a word of caution to the brethren) in the "Herald" of March 25th. Respecting the contents of the letter which was lost, I will briefly say that we labored most of the time during the winter months in Wayne Co., and our hearts were cheered in hearing many testify that they had been benefited by the word.

About the middle of February we commenced a tour to the North, and beside the few particulars named in the note above mentioned, we stopped and labored a week or more in Pitkin and Edwards, St. Lawrence Co. In the former place, the Congregational minister, (a Mr. —) on perceiving that the word was taking effect in the hearts of his people, came out boldly and scoffed at our blessed hope; and yet the word proved effectual in some hearts, among whom were the most intelligent members of his church. In the latter place the Baptist church seemed ready to hear the word, several of whom as readily embraced the doctrine of the Lord's speedy coming in the love of it. Two precious souls were manifestly converted to God, and made exceedingly happy in embracing "the blessed hope." As we were about to leave the place, Bro. Harman, the deacon's son, called at our boarding-place, and said, "Bro. C., I must hear more on this glorious subject." He placed in my hand two silver dollars, and added, "Let the 'Herald' be forwarded to me as soon as possible. This brother and the two 'converts' followed us to Russel (twelve miles), where they further listened with joyfulness to the word. It was announced from the desk of the Baptist church a week before we arrived, that "Mr. Chapman will preach here next Sabbath." The appointment was met, and in the morning many of the congregation seemed to listen with attention to the word. As I descended from the desk, (the minister being absent,) "Bro. V. —," as they call him, "the key carrier," stepped up to me, assuming great importance, and said, "By what authority, sir, did you make an appointment here this afternoon?" The friends at once reminded him of the announcement from the desk on the preceding Sabbath, at which he seemed somewhat confused, and would have consented for us to have occupied the house through the day, had we been disposed to do so: but as a matter of policy under existing circumstances, we recalled our appointment, and met the friends at a commodious school-house near by. In thus doing we secured a good congregation, who listened attentively to the word, while the key carrier, and a few kindred spirits, passed a portion of the time at their "holy place." Soon after this, a vote was taken, at the suggestion of the "key carrier," that "Millerism" should never again be preached in that house. At the same time it was announced by the "key carrier" that a school exhibition (probably to sing negro songs, &c.) would be held there during the week. Thus we see, in that community at least, "the glory of Jacob is made thin," if not entirely departed. And yet there are a few precious souls even in R. who are looking up and lifting up their heads in view of speedy redemption. The Lord keep them to the day of his coming is our earnest prayer.

From R. we went to Massena, by special request, where we labored continually day and evening for three weeks, and I am happy to add, the word took effect in many hearts; and never shall I forget those dear brethren and sisters, nor the delightful seasons we enjoyed together, especially the communion season, after baptism, in which about sixty happy souls, for the first time in two years, participated. Before we left, they solemnly covenanted with each other to maintain meetings of worship by themselves on the Sabbath, and also every evening in the week except Monday evening. Having just received a cheering letter from them, assuring us that they have hitherto been punctual in meeting their appointments, and have been greatly blessed in so doing. I would mention other particulars respecting them, but Bro. A. V. Baldwin of that place, in a letter recently published in the "Herald," has told the story. It is due to them, however, to add, that they faithfully regarded the admonition, "The laborer is worthy of his hire."

About the middle of April we commenced our return to Wolcott, Wayne Co., in company with Bro. and Sister Baldwin. Bro. B. has forsaken all to proclaim the gospel of the kingdom. His health is quite feeble, yet we hope he will live to witness the glorious appearing of the Lord; but if not, he is fully resolved to fall with his armor on. We arrived at Wolcott about the middle of May. Tarried by the way and performed a little labor in Russel, Dekalb, Gouverneur, Antwerp, Lockport, Leroy, Watertown, Copenhagen, Lowville, Martinsburg, Wilcox Corner, Loraine, New Haven, and Oswego, and found the brethren generally in a prosperous state. Dekalb is a new field of labor. We were invited there by a Mr. L. Keyes, a relative of Mrs. C. Bro. Baldwin and myself preached alternately evenings and on the Sabbath for one week. A good congregation attended, and listened with interest to the word. Bro. K. and several of his brethren and neighbors heartily embraced the doctrine, and are happy in the prospect of soon seeing the Lord; and truly I rejoice to know that the "Advent Herald" circulates among them.

On our return to Loraine, I was happy to learn that a Mr. R., who had been rather sceptical in his views, had recently experienced religion, and em-

braced the Advent faith. He is designated by the brethren as "Bro. C.'s wheel-barrow convert." A few months since, while laboring in that place, I had occasion to walk a few miles, and in doing so, I fell in company with Mr. R. going to the village with his wheel-barrow. As I was about to pass him, he inquired very respectfully to know if I was the Advent minister who had been preaching at the "Corners?" Being informed that I was, he said, "I wish you could preach in our district, for several of our neighbors were out to hear you last evening, and were very much interested. They say you can show from the Bible that the day of judgment is appointed, and by the same book and history you made it appear that we were now living in the very last days." I assured him that it was even so. He then, with a countenance full of interest, said, "Will you have the goodness, sir, to explain one of the prophetic periods to me?" I commenced with Christ's words in which we are assured that the generation witnessing the dark day of 1780 "shall not pass till all be fulfilled." He was so deeply interested in the matter, continuing to ask appropriate questions on the subject, that I proceeded, as we traveled on, to explain the different periods in the book of Daniel, stopping often to "make it plain on tables," using his wheel-barrow for that purpose. After traveling in this manner nearly two miles, and continuing our conversation without interruption for more than two hours, he thanked me sincerely for the instruction I had imparted to him, and then requested me to pray that he might be profited thereby. I gave him the parting hand, admonishing him to make speedy preparation to meet the Lord at his coming. He promised me that he would do so. He was faithful to his word, and soon found peace in believing on the Lord Jesus. But until I returned, I never even for a moment suspected that he was not a professor of religion. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which will prosper, this or that." O that the professed church of God were as ready to hear on the subject, and also to profit thereby; but alas, how blind, how unbelieving, even the same as "it was in the days of Noe and Lot." This Bro. R. is now one of the most active members in the church at the "Corners." A short article from C. C. R. will, I think, appear in the "Herald" before long, as he will have occasion to write soon on business, if time continues.

For the past four weeks, Bro. Baldwin and myself, with our companion, have visited and labored with the brethren in Wolcott, Butler, and the adjoining towns in Wayne Co., proclaiming the gospel of the kingdom to solemn and attentive congregations, in barns, school-houses, and in the open air; and we are assured that the work has taken effect in many hearts. Bro. B. will preach to the church in Wolcott to-morrow. The brethren in that section are making an effort to secure the services of Bro. B. for a season, should time continue. I hope and trust they will succeed, for they need a brother like him, well qualified to defend the doctrine.

Mrs. C. and myself arrived here from Butler to-day. The Lord willing, I shall preach to these dear brethren to-morrow, trusting in the Lord. We expect to have a good time. We then leave for Homer, intending, if the Lord permit, to proceed eastward, and spend the summer months in Massachusetts, Connecticut, and Rhode Island, provided I am not constrained to stop and perform considerable labor by the way. Shall stop a few days and visit the brethren in Norwich and Cooperstown, N. Y., and in Adams, Mass., then proceed to Hartford, Ct. The latter place will be our P. O. address after passing the towns above named. Should time continue till the fall season, we expect to return to this State, if a still more important field does not open before us. Pray for us, brethren. Yours in the blessed hope.

Auburn (N. Y.), June 17th, 1848.

Letter from Cabotville.

Bro. Himes:—When we contemplate the position that the chosen few, the Israel of God, now occupy, as delineated by the pen of inspiration, and engraven on the heart of every faithful adherent to the cause of truth and holiness, O! methinks the beauty, the glory, and grandeur of the scene would inspire our hearts with a new courage, and with one united heart and voice we'll raise the joyful response, Alleluia! for the Lord God omnipotent reigneth. Shall we trace their history over ages past, when, amid the desolation and gloom that enshrouded earth's once peaceful happy domain, and amid the degradation and pollution in which her children delighted to live,—the bright and morning star from on high shone forth resplendent with light and glory, lending her cheering rays to those who sit in the prison-house of darkness, the region of the shadow of death, a few we find who, forsaking their mirth and revellings, seized upon the bright hope set before them. And when God blessed one in whom he was well pleased, "saying, Surely in blessing I will bless thee," we see a peculiar people whom God had chosen for himself; and we trace them through all their wanderings, to their final destruction and dispersion. When one from among them, the great Captain of our salvation, stood, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," see them still, that little flock who followed him through all his toils, and beheld him taken from their sight; see also their sufferings, and those of them who were slain for the testimony of Jesus (Rev. 6:10), crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" and then, O! glory to God! behold them clothed in fine linen, which is the righteousness of saints, entering the pearly gates of the New Jerusalem, waving the palms of victory! O! then will we make ourselves ready for the marriage supper of the Lamb. We will forsake the haunts of wickedness

and woe, and flee for refuge to the strong hold of Zion, the standard of Him, who hath his name written "King of kings and Lord of lords." Rev. 19:16. And what heed we now? Let the world deride or pity, fading is all their pleasure, their boasted pomp and show. Brighter the day-star beams on high.—On the Rock of Ages founded, what now can shake thy sure repose? Arise, for the night of thy sorrow is over; darkness forever takes its flight; the armies of heaven are victorious; our glorious conquering King is coming; and our glad spirits rise to hail the appearing day. Blessed be God! for the glorious hope that cheers our weary pilgrimage. Blessed be God! for the heavenly messenger that takes of the things of God and shows them unto us. And as we bid adieu to earth, and as all things here below are fast receding from our view, the portals of the Paradise of God stand open to receive us. Angelic legions are there, to welcome home the redeemed of God, who shall ever be before his throne, and serve him day and night in his temple.

"Saints, lift up your heads! that day is near
When your Redeemer shall appear
To take the kingdom and the crown,
And make his ransomed bride his own."

O! happy day! when wars shall cease,
And ransomed earth be filled with peace;
When sin and death no more shall reign,
And Eden bloom on earth again!"

O yes, when we contemplate the position God's people now occupy, marshalling their host for the day of God, the last great conflict with the deadly foe; when we contemplate their position as now to enter the long-sought, the long-promised rest; we lift our heads, rejoicing; for lo! we are redeemed forever from death's corrupted hands! Glory to God! O, then, ye who have tasted the powers of the world to come, and have come to a knowledge of the truth, drink deep of the proffered wisdom. Forsake all things else. Crowns are thy reward.

Cabotville, July 4th, 1848.

Letter from Bro. E. L. Clark.

Bro. Himes:—I have been highly interested in the perusal of the doings of the Conferences lately held in New York and Boston, and am truly thankful that they were characterized throughout by a spirit of unity and strong desire to promote and carry forward the best of causes. Most heartily do I concur in the resolutions adopted by the brethren, and especially in the measures taken to supply the Advent churches as far as possible with worthy brethren, whose visits and labors will be calculated to unite them and build them up, rather than to divide and destroy them. I am confident that the Advent brethren in this section will appreciate the measures, and heartily co-operate in carrying them forward, and in sustaining those brethren who are laboring to hold up and inculcate those important Bible truths which distinguish us from the great mass of the Protestant churches; viz., the personal advent of our Lord and Saviour *nigh at hand*; the kingdom of God yet future, but *soon* to be established under the whole heaven; the millennium to follow the first resurrection, in the which *every one* that shall be found written in the book shall awake to everlasting life; at the same time the living saints to be changed in a moment, in the twinkling of an eye, from mortality to immortality; the purification of the earth by fire, in the which the works of the ungodly, the disobedient, the proud, yea, all that do wickedly, shall be burned up, root and branch; the second resurrection and final punishment of the wicked at the end of the thousand years; after which the saints will have the kingdom and dominion under the whole heaven, and reign with Christ for ever and ever. I trust the Lord will dispose the hearts of his children to whom he has committed much (Luke 12:48) to see that they are sustained in your indefatigable efforts in behalf of the Advent cause.

Since I last wrote you, I have baptized twelve, who give evidence of having obtained the pardoning mercy of God. Others are intending to go forward in this delightful ordinance next Sabbath. The cause in this vicinity is prospering.

Yours, E. L. CLARK.

Waitsfield (Vt.), June 28th, 1848.

REMARKS.—Our brother speaks of being interested in the doings of the Conferences. Such is the response from every quarter. It shows the healthy results of such assemblages on the hearts and spirits of the friends of united action. We wish that Christians everywhere could read the doings of those Conferences. They would thereby see that we are not what we are represented to be, and would consequently be disarmed of much prejudice. But, alas! the *Advent Herald* is the only paper published in the land that is sufficiently interested in the doctrine of the Advent to publish the proceedings of the annual Conferences, in which brethren from all parts of the country are represented; or, even, to announce the holding of such Conferences.—Ed.

The Dudley Case.

In noticing the case of Mr. DUDLEY, who was accused of murdering his wife, in Grafton, N. H., and published as a "Millerite," we stated our belief that he was a "Calvinist Baptist." From the following letter we learn that we were incorrect. It seems that for a time, four years since, he did call himself an Adventist, but was not received by them as such,—for want of confidence in his character as a Christian.—And instead of joining the Calvinist Baptists, it seems

that he joined the Christian Connection, and was ordained by them. As they would never have ordained him without the most conclusive evidence that he was converted from any tendency to "Millerism," they, and not us, are the subjects of any obloquy resulting from his dereliction from righteousness.

Bro. Himes:—Believing you will be as willing to correct your errors as to have others correct theirs, I take the liberty to write to you for the purpose of giving you some information in regard to the case of Eld. Enos G. Dudley, of Grafton, N. H., who, as is supposed, killed his wife on the 5th of March last. I live in the vicinity where he was brought up, have known him from a boy, knew him at the time he made a profession of religion and baptism. A few years ago he moved to Grafton, and in the winter of '42-3 he came here, and professed to be an Adventist; and in '44 he came here to visit his friends, and professed to believe the Lord would come that fall; but as neither time was he received by the brethren generally as a Christian, nor as an Adventist, having good reason to believe his character was unchangeable. I have since seen his ordination in the "Christian Herald." The following is the notice of it as it is in the "Herald":—

"ORDINATION AND REVIVAL."

"Bro. Shaw:—Yesterday, Bro. Enos G. Dudley, of Grafton, was publicly set apart to the work of the gospel ministry in this place, by the usual exercises. Elders officiating.—Peter M. Hersey, Jonathan Farnum, and W. S. Morrill.

"We had an interesting meeting, and the services were solemn and impressive. There has been some revival in this place within a few months past, and prospects are still rather encouraging. Next Sabbath some are expected to go forward in baptism."

W. S. MORRILL.

"Springfield (N. H.), June 21st, 1847."

The reason of my sending you the above is, I saw in your paper a few weeks ago, that from the information you had of Dudley, he was a Calvinist Baptist. You can make what use of this you may in wisdom deem proper.

THOMAS K. PROCTOR.

North Barnstead, June 26th, 1848.

Extracts from Letters.

From Hamilton (Mass.), June 19th, 1848.

Bro. Himes:—The Advent cause lays near my heart. I love it more than any object on earth. It is the last truth and light that will ever dawn upon this fallen world, until the great day of rest, with all its promised glory, shall break in upon this dark and sickly state. I am aware, that if I let the light become darkness, there will be nothing remaining but the carnal mind fed with worldly pleasure, which will certainly perish. Hence, I feel it my duty to do all I can to preserve the light in myself and in others.—From 1837 I have been able to keep in the field, through the mercy of God, laboring that I may enter into his rest, and trying to persuade others to do the same. For the most part of the time, I have been able to support myself and family with the labor of my own hands. True, I have received a little help from good friends when I have been from home, to whom I would make the most humble acknowledgments for favors past, and hope they will be abundantly rewarded in the kingdom of God for their sacrifice of love. I yet feel it my duty to keep on laboring with my hands for the same object, but the expenses of my family are now such as to render it impossible for me to go from home as I once could. I should be glad to travel through the States and visit the good friends with whom I have formed an acquaintance in years past, and speak to them again concerning the glorious kingdom for which we wait. But my prayer is, that the Lord may give me wisdom to direct in all things. At present, I am only able to preach in this region. I work with my hands, and sustain myself.

ELAM BURNHAM.

Bro. BURNHAM is anxious to put up a cheap place of worship in Essex, Mass. There is a good opportunity to do so, and to do much good there. He is ready to do all in his power, but will need some assistance (for which he will give good security) from some neighboring friends. Will some of the kind friends consult with him on the subject? Bro. B. is a worthy brother, and should be aided for the cause's sake.—Ed.

From Auburn (N. Y.), June 27th, 1848.

Bro. Himes:—The brethren here are still looking for the blessed hope. We have been favored with precious visits from Brn. Bates, Wendall, Ongley, and Bro. and Sister Chapman, since Brn. Pinney and Bywater left us. Bro. Chapman is now successfully laboring at Sennett, six miles from here, where some dear souls, who had fallen from their steadfastness and joy of faith, have been made (through the mercy and love of our heavenly Father) to rejoice again in hope of the glory of God soon to be revealed; and they are now determined to continue in that faith that will be found unto praise, and honor, and glory, at the appearing of Jesus Christ—the faith which lays hold of the promises made of God to our fathers, even eternal life through a "better resurrection,"—"the first resurrection." The fathers saw the land afar off—we behold it nigh, even at the doors. They died in faith, not having received the promises.—God having provided some better thing for us, that they without us should not be made perfect. In the dispensation of the fulness of times, all shall be gathered together into one, when the Son of man shall come in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect

from the four winds, from one end of heaven to the other." Amen, Hallelujah.

Yours in that blessed hope, H. L. SMITH.

From Pleasant Gap (Pa.), June 19th, 1848.

DEAR BRO. HIMES:—I have returned to my field of labor almost worn out, on account of my labors through the lower counties, namely, Lancaster, Dauphin, and Cumberland. There is great anxiety to hear on the subject, and the people greatly desire that some efficient laborer would come among them and labor. I think a good preacher could be well sustained. I find the cause here in a prosperous state. We are now making preparations for a camp-meeting. We anticipate a glorious time, and a full gathering there. At my first appointment on my return, which was at Mash Creek, five presented themselves for prayers, three of whom found peace in the Lord.—Two more showed their faith in the death, burial, and resurrection of Christ, by obeying him in baptism; which make, in all, forty-two that I have baptized in this place since February last. I am much pleased with the doings of the Conference at Boston. It is something that we much needed, i. e., so far as I have seen in the "Herald."

J. D. BOYER.

From Liverpool (Eng.), June 15th, 1848.

DEAR BRO. HIMES:—After a long silence, I beg leave to present the following remarks. The dear brethren in Christ in this place are still steadfast in "the faith once delivered to the saints," and are looking for "the Deliverer to come to Zion." We are endeavoring to set before the people (by publishing, and preaching in the open air) the glad tidings of the coming kingdom. Blessed be God, we are not at all distracted by the "old wives' fables" so profusely circulated by mistaken brethren, or by "false teachers." We are a little band of love, and are striving to imitate the apostolic mode in all simplicity, and I trust sincerity. The Lord is owning our poor endeavors, and the people are listening to our message with profound attention. We are trying to "sow by the side of all waters," and we are encouraged by the promise of our heavenly Father, who pronounces all such "blessed." We rejoice, dear brother, that you and your beloved fellow laborers are "keeping the faith," and are unflinchingly declaring the "whole counsel of God." Glory be to the Father, and to the Son, and to the Holy Ghost, for ever and ever. Amen.

Our native land is distracted, and men's hearts are indeed failing them for fear; and surely the chariot wheels of the Conqueror will not delay. O that we may be circumspect. The world watches us with an eagle eye, and our example *now* will tell *forever*.—May we more than ever glorify our Great Head. For my own part, I believe we shall hear of Rome's burning before the Saviour comes, and there are indications of its taking place. Her flesh is now being eaten, and very soon she shall fall forever. O haste the day, precious Lord.

I have sent you a copy of "Flemming on the Fall of the Papacy" this year; perhaps you may glean something therefrom. You will also receive some papers. I return you my most sincere thanks for the unbroken supply of "Heralds;" and should time continue, I will be able to remit you some acknowledgment shortly: I am your debtor. If you should pay a visit to Portsmouth, N. H., will you have the goodness to present our love to dear Bro. Brown.—And now farewell, beloved in the Lord. Soon we shall be found among the army mounted upon "white horses," following the Captain of our salvation, and Conqueror of sin, and death, and hell, and triumph in his presence, and shout and wonder at his boundless love and almighty power. Amen.

Yours, in Christ Jesus, JOSEPH CURRY.

NOTE.—We are very happy to hear from the faithful brethren in Liverpool. They will accept our thanks for the books and papers. We strongly desire to see them again in the flesh, but fear we shall not have this privilege. We hope, however, soon to see them all in the kingdom of God.—Ed.

From Fairfield (Ct.), June 28th, 1848.

DEAR BROTHER:—I am sorry to hear such contention respecting the first and second resurrections, as they are so clearly taught in the Scriptures. Why is it you cannot see eye to eye? I fear Satan has desired to sift some of you. How necessary to watch the enemy of our souls, that he does not get dominion over us. Charlotte Elizabeth's writings are very seasonable, and should be read with attention. We have need of patience; for if we endure to the end, we shall be saved. I think our Saviour has given us sufficient warning to be ready, for as a snare shall he come on all who dwell upon the earth. But will not there be some exceptions? Will those who are looking for him with an anxious desire be taken in a snare? I think not.

A. G. JENNING.

From Binghamton (N. Y.), June 26th, 1848.

DEAR BROTHER:—A few brethren scattered miles apart over this part of the country are unshaken in the faith of the approaching Advent: yet an unusual stupidity or indifference seems to pervade the mind, as we see the commotions in the earth, and the signs of approaching dissolution multiplying around us, and as we see sin abounding and the love of many waxing cold. It may be the midnight slumbers of the wise and foolish, or the influence of the adversary on our mind; but I am sometimes afraid it is the cares of this world choking the word. We want all the assistance we can have through your valuable paper. I sometimes think if we could hear some good preaching, we should enjoy more life and love, and have more sympathy for our fellow men. But as it is, we will try to hold on our way, keep our garments unspotted from the world, and lay up our treasures in heaven, that we may rejoice to meet him at his appearing.

REUBEN STARKWEATHER.

(Continued from page 188.)

to the following extracts from WILLMER & SMITH'S European Times.

"From the moment of the establishment of the Republic of France in February last, we have never concealed from our readers our deep apprehensions of some sudden, frightful, political convulsion. Over and over again have we pointed out that the labor question would lead to some appalling results in Paris, and it is now our painful duty to describe one of the most frightful intestine conflicts which has ever been recorded in history. The massacre of St. Bartholomew in 1572, the commotions which took place during the revolutionary period from 1789 to 1795—the three days of 1830, or the last revolution, four months ago, have all been surpassed by the present insurrection in horrible atrocity and devastating carnage.

"On Thursday night, the 22nd ultimo, the first barricades were raised, and the troops and the National Guards called out. On Friday the insurgents, for by that time the movement had assumed all the character of an open insurrection, possessed themselves of all that portion of the right bank of the river Seine, stretching from the Faubourg St. Antoine to the river, whilst on the left bank they occupied all that populous portion called the Cite, the Faubourg St. Marcel, St. Victor, and the lower quarters of St. Jacques. There were partial conflicts, but the insurgents seemed to be occupied more at fortifying their positions than in actual fighting. On Saturday the National Assembly declared itself in permanence, and Paris was placed in a state of siege. The Executive power was delegated absolutely to General Cavaignac; and at half-past ten the members of the Executive Government resigned. They declared that they should have been wanting in their duties and honor had they withdrawn before a sedition or a public peril. They only withdrew before a vote of the Assembly. Reports poured in every hour to the Assembly; and as the intelligence arrived of the slaughter of the National Guards, and the fall of one general after another, who was killed or wounded by the insurgents, the sensation became deep and alarming. Various proclamations were issued by Gen. Cavaignac to induce the insurgents to lay down their arms, but to no effect. The whole of Saturday was embued in desperate fighting on both sides. Except a full day a frightful thunder storm in the afternoon of Friday, the conflicts were without intermission. On Saturday, however, the carnage and battles on the south side of the river were horrible. During the whole of Friday night, and until three o'clock on Saturday, the roar of artillery, and the noise of musketry, were incessant. In this frightful state of things the Assembly betrayed not a little alarm. Deputations from the Assembly were proposed to go and entreat the combatants to cease this fratricidal strife; but all the successive reports proved that the insurgents were bent upon only yielding up the struggle with their lives; and their valor was only surpassed by their desperate resolution. On Saturday night, at eight o'clock, the capital was in an awful state. Fighting continued with unabated fury. Large masses of troops poured in from all the neighboring departments; but still the insurgents, having rendered their position almost impregnable, resisted more or less effectually, all the forces which could be brought against them. The "red flag," the banner of the *Republique Democratique et Sociale* was hoisted by the insurgents.

"The fighting continued the whole of Sunday, with a fearful loss of life, especially to the National Guards. On Monday the reinforcements General Lamoriciere had received from General Cavaignac enabled him to hem in the insurgents in the eastern part of the city; and although reduced to extremities, they still fought with incredible valor. It was thought, on Monday morning early, that they would surrender; but again the hope thus held out of the termination of the insurrection was not immediately realized. At half-past ten on Monday the fighting was resumed; and it was only after a frightful struggle of about two more hours the Government troops everywhere prevailed; and the heart of the insurrection being broken, the insurgents were either shot, taken prisoners, or fled into the country, in the direction towards Vincennes. On Tuesday the insurrection was definitely quelled.

"The loss of life in this most unexampled conflict has been terrific. We are afraid that the predominating loss will be found to be far greater on the side of the soldiery than of the insurgents. No fewer than fourteen general officers have been put hors de combat, a greater loss than in the most splendid engagements of Napoleon. Amongst those who fell are General Negrier, and Generals Deart and Brea; Generals Charbonnel and Renault, and others, severely wounded. Four or five members of the National Assembly are amongst the killed, and as many more wounded. But perhaps the most touching death is that of the Archbishop of Paris. The venerable prelate, on Sunday, volunteered to go to the insurgents as a messenger of peace. Cavaignac said that such a step was full of danger, but this Christian pastor persisted. He advanced, attended by his two aides, towards the barricades, with an olive branch borne before him, when he was ruthlessly shot in his groin, and fell mortally wounded. The venerable patient was carried by the insurgents to the nearest hospital in the Faubourg St. Antoine, where he received the last sacraments, languished, and has since died. The editor of the *Pere Duchesne*, M. Laroche, the translator of Sir Walter Scott's works, was shot in the head at the barricade Rochechouart, where, in the dress of an *ouvrier* he was fighting, with unheard of valor, at the head of a party of insurgents. It will probably never be correctly ascertained to what extent the sacrifice of human life in this fearful struggle has reached. Some compute the loss on the side of the troops from five to ten thousand slain, but we

hope this is exaggerated. The number of prisoners captured of the insurgents exceeds five thousand. All the prisons are filled, as well as the dungeons and vaults of the Tuileries, the Louvre, Palais Royal, the Chamber of Deputies, and the Hotel de Ville. A military commission has already been appointed to try such as were found with arms in their hands; and they will probably be deported to the Marquesas Islands, or some transatlantic French colony. A decree has been proposed, with that object. We have not space to recount many acts of individual heroism. Many soldiers, mere boys, exhibited sublime courage. On the other hand, the savage cruelty with which the insurgents waged war almost exceeds belief. They tortured some of their prisoners, cut off their hands and feet, and inflicted barbarities worthy of savages. The women were hired to poison the wine sold to the soldiers, who drank it, reeled, and died. We would gladly turn from the details of the awful deeds which have been perpetrated. It seems to be believed generally, that if the insurgents had succeeded in following up their most admirably concerted plan of operations, and having advanced their line, and possessed themselves of the Hotel de Ville, and followed up their successes along the two banks of the river, that the whole city would have been given up to pillage; indeed, the words "Pillage and Rape" are said to have been inscribed on one of their banners. Not less than 30,000 stand of arms have been seized and captured in the Faubourg St. Antoine alone.

"Our readers will naturally ask, Where did all these arms come from? who organized this conspiracy? whence did the funds proceed which, it is asserted, were scattered profusely amongst the populace, in order to lash their courage up to the highest point of daring. It is not doubted that the means came from persons within the National Assembly. No one dares to name the guilty parties; but they are declared to be the same who got up the affair of the 15th May; and when M. Flocon, in the midst of the fearful struggle, endeavored to raise a feeling against strangers by his vile insinuations that it was foreign gold which was circulated to overthrow the Republic, he perhaps of all men knew from what quarter it proceeded.

"Contrary to general expectation, the provinces have been generally quiet. The only exceptions have been the Marseillaise; an *emete* broke out there on the 22nd, barricades were formed, and after the loss of about 50 National Guards, killed by the insurgents, the barricades were successively carried, and the movement put down.

"The issue of this awful conflict is in the hands of Providence. At present the population of Paris is employed in tending the wounded and in burying the dead. The troops from the country are returning to their homes; but still Paris is described as one vast camp. When matters shall have subsided—in a few days—it will then be seen what political consequences will flow from all these most terrible events."

ADVENT CAMP-MEETINGS.—It is intended to hold a camp or tent meeting on the point of land owned by Mr. JACKMAN, south side of the Merrimack River, opposite the Amesbury Mills, to commence on Monday, Aug. 7th, 1848, and continue till Saturday.—The steamboat *Lawrence*, which runs between Newburyport and Haverhill, will accommodate passengers at any of her landing places on the river, at a reduced fare for those who attend the meeting. The cars of the Eastern railroad run within about a mile of the ground, on their Salisbury branch, so that friends on the line of that road can take the boat at Newburyport, or go on the cars to Amesbury Mills. Friends on the line of the Maine railroad, at Lowell and that region, can take the cars to Haverhill, and the boat from thence to the meeting.

We hope to be able to state from the Committee, what particular arrangements are made with the railroads, &c. &c., next week. These are ominous times. Let all who are looking for the promised redemption endeavor to attend.

THE MOLOKANERS OF RUSSIA.—Since the inside of this paper was printed, we have received from a brother in New York another paper containing an account of the "Molokaners," to which is appended the following paragraph from the *Evangelical Christendom*, Eng.:—

In addition to these interesting particulars related by Pastor Roth, I may mention, that I have quite recently read a private letter from one of these Molokaners, breathing ardent piety, and still deeply engrossed with the question of the speedy second coming of Christ. As far as the sentiments of that letter may be received as a specimen of those of the colony generally, there seems no reason to apprehend that this expectation of Christ's immediate and visible reign upon earth has produced among them that supineness to present duty, and that exaltation of spirit, leading to a neglect of the demands which their day and generation may justly make on them, which are at least alleged against the holders of this belief in Germany. At all events, the existence of such a spiritual oasis, amid the sterile wastes of Russian-Greek superstition, is a cheering subject of contemplation to the Christian heart, and may, in some small measure, neutralize the fears, at this moment strongly felt by thinking men, that Russia may use the moment of almost universal abeyance of all social order, and long venerated institutions, for an irruption with her countless hordes on the disorganized, and therefore helpless, states of Germany. May God in his mercy avert this dread climax of misery!

ELDER WILSON.—Our aged brother WILSON, from the West, who was sent out there many years ago as a missionary by the Baptists, has been preaching in this vicinity of late. The brethren in Wrentham, and other places, have been comforted and edified by his labors. He will preach in Providence next Sunday, and visit us in Boston soon.

Summary.

Capt. Barzillai Dean, of Easton, on Thursday afternoon, July 6th, having erected a tomb in the burying-yard, with one of his workmen, who was finishing it off, entered the vault to examine it, and while there, directed the man to pass him a small stone. The man stepped out for the stone, and before he entered, a large stone slab, which composed the roof, weighing from two to three tons, and covered with three feet of earth, broke and fell in upon Mr. Dean, who had not warning to escape. He was taken out in about an hour by the active exertions of the neighbors, but life was extinct.

Jacob Chase, Jr., of Newbury, was run over by the cars in the railroad depot at Portsmouth, had both legs crushed, and died in six hours. The accident happened in consequence of his being intoxicated. He leaves a wife and seven children destitute.

John Summers, an Englishman, was killed, and others were injured, by caving in on the earth on the ground of the new Cathedral in Albany.

Twenty negro children out of twenty-eight, placed in a house under the care of several women, were burnt with the house near Yorkville, S. C.

Mrs. Brass, who was injured in Quincy by a fragment of stone thrown from the quarry by an explosion, died on the 7th of lockjaw, after an amputation of the leg, under the influence of ether, by Dr. Warren.

Mr. Honeycutt and his wife were murdered in cold blood by their son-in-law, Stonchier, in Autauga Co., Ala. He was their overseer, and died the deed for money. He is in jail.

At Berkley on Friday, Mr. Nathan Burt fell upon a scythe in such a manner, as nearly to sever one of his hands from the wrist, and died of loss of blood.

At Boston, a family were poisoned by eating cream-cakes, but not fatally.

In Blackstone, two men named Bell and McLaughlin have been arrested for an attempt to rob three men riding in a wagon, on Wednesday night.

Mr. Bryant Brigham, of Westboro', hung himself at the residence of his brother, Naham Brigham, Esq., No. 37 South-street, between five and six o'clock on Saturday morning. He was 54 years of age, and leaves a wife and three children. Verdict—Suicide, being at the time in a state of temporary insanity.

WATER.

All hail to pure cold water,
That bright rich gem from heaven;
And praise to the Creator,
For such a blessing given!
And since it comes in fulness,
We'll prize it still the more;
For life, and health, and gladness,
It speeds the wile earth o'er.

Caroline Hall shot herself in Evansville, Ga., because her parents refused to let her marry a young man belonging to the army, and died the next day.

A convict in the New Hampshire State prison attempted to kill the warden with a pitchfork; but the striking him upon the forehead, glanced down the cheek, inflicting but a trifling wound.

An arrival at St. John, N. B., reports the arrival of H. B. M. steamer *Scourge* at Bermuda from Ireland, on the 24th of June, having on board John Mitchell, the Irish patriot, who was immediately transferred to the convict ship *Dromedary*.

Miss Riley, on returning to her home in Tewksbury, from Lowell, in attempting to get from the rail cars while the train was backing, was caught and drawn under the wheels of the engine, and had both legs cut off.

Mr. Tuttle, of Stoneham, was killed in Melrose on the 4th, while attempting to get upon the railroad cars while in motion. He leaves a wife.

Joseph Carpenter, a young lad aged five years, son of Mr. Josiah Carpenter, was killed at the Uxbridge depot. He was climbing upon an empty dirt-cart which had been separated from the wheels and supported by props, when it fell and killed him instantly.

Three regiments of troops now stationed in Canada, have been ordered home by the British Government.

A girl named Margaret Ward was run over by a horse and wagon in Beach-street, and bruised badly.

Two colored men, moving near Schenectady, got into a quarrel about the fair sex, went to fighting with their scythes, and nearly cut each other's legs off. One of them, named Van Tassel, is not expected to survive.

An Irish girl, who left the cars at a stopping-place on the Lawrence Branch railroad, was run over by the reversed engine, and had both legs broken, and died shortly afterward.

MISCELLANEOUS.

Come, visitant from heaven, come,
And shed thy glory all around;
With ever-during lustre crowned,
With ever-during lustre crowned.

Miss Hannah H. Bassett, of Yarmouth, drowned herself in Dennis pond on Sunday, July partially insane.

Mr. Eastman Keizer, of North Haverhill, N. H., was almost instantly killed on the 4th, by the bursting of a gun-barrel.

A rattlesnake, with nine rattles, four feet in length, and six and a half inches in circumference, was killed in Blue Hill, Milton, on Sunday afternoon, by two boys aged 10 and 12 years, sons of Mr. Leonard Morse, of that town.

On the fourth, a countryman, who came to Boston to enjoy the day, discovered that blood was flowing over his boot, and was so much exhausted that he was carried into a shop near by. A physician discovered that a blood vessel had been broken by the fatigue of long standing, to which the man had not been accustomed. No serious results were apprehended from the occurrence.

DIED, in Shrewsbury, July 3d, 1848, Sister MIRIAM W. HASTINGS, wife of Bro. John E. Hastings, aged 32 years. She leaves a husband and two small children to mourn her loss. J. J. B.

BUSINESS NOTES.

T. E. Wilson—You are paid to 322. We find no T. Wilson on the book.

N. A. Hitchcock—We recollect no request to change the direction of the paper. We make no change without a special order to that effect. Even the removal of a person to another place, and a change of his P. O. address, will not justify changing his paper, for we do not know but he took it to accommodate friends, who still wish it.

T. Smith—Sent your bundle as directed.

S. Welch—Sent.

H. Hill—Sent.

R. Wendell, 25 cts.—We sent you the last seven papers of this volume, thinking you would like to see some articles contained in them; and that would make the payment end with the vol.

C. G. Hotchkiss—The communication to which you referred, enclosing \$1, was not received. We had diligently considered all those points to which you refer in it.

D. Campbell—Received on account, by A. Weldon, \$5 50. D. Stramman owes \$2, to No. 378.

N. K. Bailor—Received—all right.

B. F. Brown—Have sent all right.

TO SEND THE "HERALD" TO THE POOR.

S. Stone, 6 00
Mrs. L. King, 2 00
Bro. J. follows the sea, 2 00
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W. S. Napier, 1 00
G. E. Hooper, 5 00
Thos. Wardle and friends in Philadelphia, 13 00
B. F. Brown, 5 00

MISSION AND TRACT DISTRIBUTION FUND.

C. Snow, 1 00

NOVA SCOTIA MISSION.

Bro. Lenest writes us that he has received from Bro. S. Guild 50 cts.; from A. Belden \$1, and from W. Allen, \$1, to aid him in his mission there.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

ANN LUCAS, of Monolopon, N. J., the P. M. informs us, refuses to take her paper from the office. She owes — 4 00
J. BOUGHTON, of Victoria, Ontario Co., N. Y., stops his paper, owing — 1 00

Total delinquencies since Jan. 1st. — 65 87

APPOINTMENTS.

Bro. W. Burnham will preach at Lawrence the 3d and 4th Lord's days in July.

Bro. G. will preach at South Reading, Mass., the third Sunday in July.

Providence permitting, I will fill the following appointments:—
Claremont, N. H., Sunday, 1st and 2d days; Sutton, 1st; Concord, 1st; Pittsfield, 1st; Holderness, 2d; Sugar Hill, 2d, each at 3 P. M.; Sutton, Vt., 2d, at 1 P. M.

The Lord willing, I will speak to the brethren in Northford's day, July 16.

I shall (D. V.) preach at Thurlow, near Belleville, at Bro. Kitchin's school-house, the second Sabbath in August, at 11 A. M.; on the Bayview, near the Carrying-place, the third Sabbath in August, at 11 A. M.; at the Carrying-place, the same Sabbath, at 2 P. M.; at Little Lake (at Bro. Jinks), the fourth Sabbath in Aug., at 2 P. M.

The Lord willing, I will preach in Nashua the third Lord's day in July, and the fourth and fifth in Portsmouth, N. H. J. P. FARBER.

Providence permitting, I will attend meeting at the Plain's meeting-house in Newmarket, N. H., on the 30th of July.

The Lord willing, I will preach at Orrington the 4th Sabbath in July; at Herman (in the town house) the 5th; at Lincolnville (in Union meeting-house) 1st Sabbath in Aug.

If the Lord will, Bro. Daniel R. Mansfield will attend meeting at Brewer the 5th Sabbath in July; and at Orrington the 1st Sabbath in August.

CAMP MEETING.—The brethren here wish to have a general gathering of the faithful at a camp-meeting, at the most convenient and central place within the State of Connecticut. The vicinity of Square Pond is named, by several brethren as that place, and is believed to be a section which combines the greatest number of privileges essential to a good camp-meeting. Those interested in such a meeting, at that place, are requested to express their minds, and do it immediately, that the regulations may be made in season to have the meeting about the middle of August. Let some brother in each man make due inquiry, and address the subscriber, Square Pond. (In behalf of the Church.) S. F. BRADLEY.

☐ The P. O. address of N. A. Hitchcock is Tyler, Ill.

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Westfield, March 21st, 1848. D. S. ROWE.

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Receipts for the Week ending July 12.

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"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. I.

BOSTON, SATURDAY, JULY 22, 1848.

No. 25. WHOLE No. 377.

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The Destruction of Sennacherib.

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue waves rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
That host, with their banners, at sunset were seen;
And the leaves of the forest were drenched with battle,
And the hosts of the forest were drenched with battle.

That host on the morrow lay withered and brown.

For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers were drenched with dew,
And the hearts of the sleepers were drenched with dew.

And there lay the steed with his nostril all wide,
But through it rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-bettering surf.

And there lay the rider, distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone,
And the lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Babel;
And the night of the Gentile, ungodly and true,
Hath melted like snow in the glance of the Lord.

Byron.

Apocalyptic Sketches.

BY REV. JOHN CUNNINGHAM, D. D.

THE FIRST VIAL—THE FRENCH REVOLUTION.

"The second vial is past; and, behold, the third came quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shall destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunder, and an earthquake, and great hail. And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first vial, and poured his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."—Rev. 11:14-19:1, 2. (Concluded.)

"THE scenes in the prisons which preceded these horrid executions exceeded all that romance has figured of the terrible. Many women died of terror, the moment a man entered their cells, conceiving that they were about to be led out to the Noyades; the floors were covered with the bodies of their infants, numbers of whom were yet quivering in the agonies of death. On one occasion, the inspector entered the prison to seek for a child, where the evening before he had left above three hundred infants; they were all gone in the morning, having been drowned the preceding night. To every representation of the citizens in favor of these innocent victims, Carrier answered, 'They are all vipers; let them be stifled.' Three hundred young women of Nantes were drowned by him in one night; so far from having had any share in political discussions, they were of the unfortunate class who live by the pleasures of others. Several hundred persons were thrown every night, for some months, into the river: their shrieks at being led out of the entrepôts on board the barks, wakened all the inhabitants of the town, and froze every heart with horror. Early in the Noyades, Lambarty, at a party at Carrier's, pointing to the Loire, said, 'It has already passed two thousand eight hundred.' 'Yes,' replied Carrier; 'they are in the national bath.' Fouquet boasted that he had dispatched nine thousand in other quarters on the same river. From Saumur to Nantes, a distance of sixty miles, the Loire was, for several weeks, red with human blood; and the multitude of corpses it bore to the ocean so prodigious, that the adjacent coast was strewn with them, when a violent west wind and high tide having brought part of them back to Nantes, followed by a train of sharks and marine animals of prey, attracted by so prodigious an ac-

cumulation of human bodies, they were thrown ashore in vast numbers. Fifteen thousand persons perished there under the hands of the executioner, or of diseases in prison, in one month; the total victims of the reign of terror at that place exceeded thirty thousand.

"The spectacles of horror which ensued when the reflux of the tide and the force of the west wind brought the corpses in numbers back to Nantes, were of the most appalling description. Crowds of the peasants hastened from the adjoining country, in the pious hope of recovering the body of a dear and lost relative from the waves, and giving it a decent sepulture; but though they in some instances were successful, yet it was only with great difficulty, and often after a severe contest with the monsters of the deep. Huge sea-snakes and enormous eels, twenty or thirty feet long, fierce sharks and other marine animals of prey, followed the blood-stained waves, and contended with vultures and ospreys for the mangled corpses with which they were charged. Inexpressible were the scenes of tenderness which these piteous remains brought to light. Children were found with their lips affixed to those of their dead mothers, locked in so close an embrace, that even the struggles of drowning, and the action of the waves had been unable to separate them. Mothers with their infants yet at the breast were found floating together in the waves. Often a voracious fish had eaten out the entrails of the young infant without being able to dissolve the close embrace; and the dead remains, yet locked in each other's arms, were disputed fiercely by a shark and a vulture, each striving for the tender spoil."—*Alison's French Revolution*, vol. ii., pp. 391—396.)

After having thus exhibited their terrible hatred to all order and all human sympathy, after having murdered their king on earth, and overturned the throne, they resolved next, if possible, to dethrone the King of Heaven; and in their mad attempts, they reached a height of blasphemy and atrocity so unparalleled, that were Revelation silent, Reason would pronounce it some awful epoch—some unnatural eclipse of all moral light—some fell extinction of all human sympathies. I quote again from Alison:

"Having massacred the great of the present, and insulted the illustrious of former ages, nothing remained to the Revolutionists but to direct their vengeance against heaven itself. Fouche, Hebert, and Chaumette, the leaders of the municipality, publicly expressed their determination to dethrone the King of Heaven, as well as the monarchs of the earth. To accomplish this design, they prevailed on Gobel, the apostate constitutional Bishop of Paris, to appear at the bar of the Assembly, accompanied by some of the clergy of his diocese, and there abjure the Christian faith. He declared that no other national religion was now required but that of liberty, equality, and morality. Many of the constitutional bishops and clergy present joined in the proposition. The Convention received them with loud applause, and gave them the fraternal kiss. Crowds of drunken artisans and shameless prostitutes crowded to the bar, and trampled under their feet the sacred vases, consecrated for ages to the holiest purposes of religion. The sections of Paris shortly after followed the example of the constitutional clergy, and publicly abjured the Christian religion. The churches were stripped of all their ornaments; their plate and valuable contents brought in heaps to the municipality and the Convention, from whence they were sent to the mint to be melted down. Trampling under foot the images of our Saviour and the Virgin, they elevated, amidst

shouts of applause, the busts of Marat and Leppelletier, and danced round them, singing parodies on the Hallelujah, and dancing the Carmagnole. Momoro, the printer, an ardent member of the municipality, then said: 'Citizen representatives: you see before you your brothers, who desire to be regenerated, and to become men. You see the bishops of Paris, the grand vicars, and some of the priests, who, conducted by reason, come to lay aside the character which superstition had given them; that great example will be imitated by their colleagues. It is thus that the minions of despotism concur in its destruction: it is thus that soon the French Republic will recognize no other worship but that of liberty, equality, and eternal truth, which, thanks to your immortal labors, will soon become universal.' During several weeks, daily abjurations by the constitutional clergy took place at the bar of the Convention. On the 10th November, Sieyes appeared, and abjured like the rest. 'I have lived,' said he, 'the victim of superstition. I will not be its slave. I know no other worship but that of liberty; no other religion but the love of humanity and country.'

"Shortly after, a still more indecent exhibition took place before the Assembly. The celebrated prophecy of Father Beauregard was accomplished—Beauty without modesty was seen occupying the place of the Holy of Holies. Hebert, Chaumette, and their associates, appeared at the bar, and declared that 'God did not exist, and that the worship of reason was to be substituted in his stead.' Chaumette said: 'Legislative fanaticism has lost its hold; it has given place to reason. Its dark eyes could not bear the light of reason. We have left its temples; they are regenerated. To-day an immense multitude are assembled under its Gothic roofs, which for the first time will reach the voice of truth. There the French will celebrate their true worship—that of liberty and reason. There we will form new vows for the prosperity of the armies of the Republic: there will we abandon the worship of inanimate idols for that of Reason, this animated image, the *chef-d'œuvre* of creation.' A veiled female, arrayed in blue drapery, was brought into the Assembly; and Chaumette, taking her by the hand—'Mortals,' said he, 'cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image: if you must have idols, sacrifice only to such idols as this.'—When, letting fall the veil, he exclaimed, 'Fall before the august Senate of Freedom, O Veil of Reason!' At the same time the goddess appeared, personified by a celebrated beauty, Madame Maillard, of the opera, known in more than one character to most of the Convention. The goddess, after being embraced by the President, was mounted on a magnificent car, and conducted amidst an immense crowd to the cathedral of Notre Dame, to take the place of the Deity. There she was elevated on the high altar, and received the adoration of all present; while a numerous band of elegant young women, all *figurantes* of the opera, her attendants, whose alluring looks already sufficiently indicated their profession, retired into the chapels round the choir, where every species of licentiousness and obscenity was indulged in without control, with hardly any veil from the public gaze. To such a length was this carried, that Robespierre afterwards declared that Chaumette deserved death for the abominations he had permitted on that occasion. Thenceforward that ancient edifice was called the *Temple of Reason*."—*Alison's French Revolution*, vol. ii., pp. 597—600.

Morality of every kind perished before this terrible simoom. The feelings of nature and the ties of grace were burnt up. Nor did France alone suffer. The Apocalyptic sore, after covering France, extended its baleful contagion throughout Europe, and infected the remotest countries. It spread with extraordinary rapidity throughout the Papal kingdoms. Italy, Germany, Belgium, Spain, Holland, were all tainted to the core; all in turn broke out. England was touched; but her possession of the Bible, and a pure faith, repelled and neutralized the poison; thereby demonstrating to statesmen that it is neither army, nor navy, nor acts of Parliament, that are a country's strength and defence, but a pure faith, and a Christian people; for where these are, there God is also—a Shield and Sun. Fearful blasphemy—cruelty incapable of being satiated—crime the way to power, and power the platform of crime—what ever debases, and degrades, and defiles—were the very air the people breathed. "These men," said Sir Walter Scott, "belonged to that class of atheists who, looking up towards heaven, loudly and literally defied the Deity to make his existence known by launching his thunderbolts." One of them entered the church of St. Roque, and cried aloud, "God, if you exist, avenge your injured name. I bid you defiance. Who, after this, will believe your existence?" Had the wretched blasphemer been acquainted with his New Testament, he might have learned that his was not the first attempt of the kind. It was said to the Saviour on the cross, "If thou be the Son of God, come down from the cross." The mercy of God is greater than the malice of men, and is not measured out according to our demerits. God does not work a miracle to please fools. "It was to such men as these," says Sir Walter, "that heaven, in punishment of the sins of France and of Europe, and perhaps to teach mankind a dreadful lesson, abandoned the management of the French Revolution."—*Scott's Napoleon*, vol. ii., p. 61.

Dr. Elliott, in his "Horæ Apocalypticæ," has collected the epithets bestowed on this dreadful Revolution, by distinguished contemporaneous writers, who never dreamed of connecting it in any way with the Book of Revelation; and has thereby shown that the Apocalyptic symbol is so just, that it occurred to the master spirits of the last century. Burke, the most eloquent orator of the day, called it "the fever of Jacobinism,"—"the epidemic of atheistical fanaticism,"—"an evil lying deep in the corruptions of human nature"—"the malignant French distemper"—"such a plague, that the precaution of the most severe quarantine ought to be established against it." The result was, "the corruption of all morals," "the decomposition of all society"—genius thus unintentionally attesting the truth of Revelation.

Such, it seems to the best and most judicious interpreters of prophecy, is the fulfilment of the First Vial—the field, the spread, and the blighting effects of its awful contents. It was during this terrific era, that "the whole head was sick, and the whole heart faint: from the sole of the foot even unto the head there was no soundness in it, but wounds, and bruises, and putrefying sores."

From this awful era many salutary lessons may be learned. Among these we cannot fail to note the utter inefficiency and worthlessness of every claim, assumption, or privilege, or power, on the part of a church without the Gospel. Never was this more powerfully demonstrated than during the action of this Vial. The French clergy had monopolized a large share of the wealth of France. They claimed to be the only body who were arrayed with awful and mysterious attributes: they pro-

fessed to carry at their girdles the keys of the kingdom of God; being, as they alleged, at once the representatives of heaven, and the imperially recognized of earth. They were placed in the midst of outward circumstances the most powerfully calculated to conciliate the awe and reverence of the people. But they neither knew nor preached the words of everlasting life; and therefore failed to attract, either to themselves, or to the faith of which they professed to be the ministers, the affections or veneration of the people. "By their fruits ye shall know them," is a test which mankind universally defer to. No name, however august—no pretensions, however sacred—no lineage, however ancient—can cover with glory, or conceal from execration, an unfaithful, an unholty clergy. A national church, with a spiritually-minded and devoted ministry, needs few arguments in its defence; and without such a ministry, all the eloquence of a Demosthenes, and all the patronage of princes, cannot shield it. It is the Gospel alone that is the wisdom of God and the power of God. In its faithful truths are treasured up the prosperity of nations, the happiness of individuals, the stability of thrones, and the allegiance of subjects. Its minister will be most respected where he is most faithful: the people will love him in proportion as they are led to love God. The surest way of supporting the altar is, to turn the hearts of the people to the glory that burns on it. The casket will be valued only for the jewel's sake. The church will have the greatest hold of the affections of the people, which has most largely and successfully diffused among their families the sanctifying and transforming truths of the Gospel.

We learn from this outburst the awful responsibility attached to the Romish priesthood. They had not only neglected to teach the lessons of Christianity, but they had inculcated principles in every way calculated to undermine the very first principles of morality. Dr. Elliott quotes some specimens of the principles taught by the Jesuits previously to the French Revolution, which alone were fitted to originate, or vindicate some of its most dreadful excesses. One of these is, "that transgressions committed by a person blinded by the seduction of lust, agitated by the impulse of tumultuous passions, and destitute of all sense and impression of religion, however detestable and heinous in themselves, are not imputable to the transgressor before the tribunal of God." And again: "That those persons may transgress with safety, who have a probable reason for transgressing." The distinctions recognized between venial and mortal sins—the practice of confession—the assumed power of absolution on the part of the priest—the doctrine of purgatory, and many other analogous tenets—cannot but sap the very bulwarks of moral obligation, and generate, wherever they are taught, wide-spread corruption.

These principles, however, had long been diligently inculcated by the Romish Jesuits; and if the Revolutionists availed themselves of their sanction, it was no more than might have been anticipated. The Romish church undermined the foundations of morality; and if the superstructure fell, and crushed her in the ruin, it was the catastrophe she had too faithfully precipitated, and for which she was peculiarly responsible in the sight of God. It remains yet to be seen how intimately Popery and infidelity are connected—how truly the one plays into the hands and prepares the pathway of the other. Certain it is, that the French people had no conception of the Christian faith, except in the shape of the Romish worship, and in the personation of the Romish priests; and when such a caricature of the truth is presented to honest and inquiring minds, it is difficult to say whether it may not be more praiseworthy to reject than to embrace it. It is the guilt, the fearful guilt, of the Popish priesthood, that they made the very name of Jesus contemptible, by making Christianity a defence of sin. A Christian, travelling through France, saw, one day, a statue of the Redeemer clothed in the robes of a Jesuit, and, with great truth, he wrote on the pedestal what might be written on the whole Romish faith: "Thus, blessed Jesus, have they arrayed thee, lest any one should love thee."

The Papal church had also taught the principle since the Reformation, that sovereignty resides in the people. Prior to the sixteenth century, the priests advocated absolute and unquestioning obedience to the king, just because the king was taught absolute obedience to the church; but after the Reformation, when the German princes renounced the Pope, and declared their conversion to the Protestant faith,

and Elizabeth of England repudiated all connection with the See of Rome, and successive members of the royal family of France espoused the cause of the Huguenots, the Papal Court changed its tactics. The Doctors of the Sorbonne affirmed that the people were the rightful possessors of the sovereign power; and that they might dethrone, and if need be, decapitate their king. Regicide doctrines are not only held, but are still popular with the Jesuits. Pope Sixtus lauded the murderer of Henry III., of France; and Mariana, the Jesuit, thus praises the regicide monk who killed the king:—"Jacobus Clemens, cæso rege, ingens sibi nomen fecit." Bellarmine, the great champion of the church of Rome, advocates the same principles. It is, in fact, characteristic of the Papal church, to make use of whatever instrumentality most effectually promotes its purposes. Despotism and democracy are of themselves equally good in her estimate. That is preferred which ministers most directly to her supremacy. The independence or supremacy of the church is her first principle: whatever enthrones and promotes it is good: whatever intrudes on it is anathema.

In the judgments which this Vial emptied on the French clergy, we see also the proofs of a retributive Providence.—The French priests had dyed their hands in blood in the day of their power. The massacres of the Albigenses and Waldenses, and the terrible murders of St. Bartholomew's Day, when sixty thousand Protestants were butchered at the instigation of the Popish clergy in twenty-four hours—the reigning pontiff causing a medal to be struck, to commemorate the carnage—a medal which I have seen—all came into remembrance in 1793. The leaders of the Revolution, in fact, quoted Bartholomew's Day as a precedent. Persecution, as if experience taught no improvements, is still cherished in the Papal church, and is ready to break forth whenever there is the power. Its past history is written in blood. Fouchet, and Collot d'Herbois, and Marat, were not worse than the Hildebrands of the Romish church. They were less guilty, for they were less enlightened.

Let us not suppose there is anything in the French character essentially worse than in our own. Had England been the scene of this horrible judgment, and her people schooled in no purer principles—in no sublimer faith, they had just developed the same excesses. Popery would pluck a seraph from his throne, and plunge him in the depths of hell. Angels surrendered to themselves, and severed from God, would soon show themselves only demons. The Gospel of grace makes all the difference. We had no national sympathy with Rome in 1780, and not partaking of her sins, we received not her plagues.

Let us love the blessed Gospel more and more; let us think less of those trivial disputes which in an age of privilege are liable to stir the passions of mankind; and contemplate with intenser gratitude, and cherish with more ardent and enthusiastic feelings, those precious truths which are the roots of our prosperity. The unclean spirits are at work—the last struggle is approaching. They only who are born again, will endure; all others shall be as chaff before the whirlwind, or stubble in the devouring flames. Are we Christians? Has the Gospel touched our hearts, and transformed our nature? has it quickened us with divine life?

Let us spread far and wide that blessed Volume which embosoms the embryo of Eden, and out of which the millennial glories are destined to break in all their splendors. Let us help forward that Gospel which is the cement of society, the sweetener of life, the fore-light of heaven. In proportion as nations become Christian will they be happy.

True religion is the only cement and sweetener of society, and when it shall wrap our country like its atmosphere, and mould and shape the whole social economy, neither the tyrant's rod shall scourge us, nor the trumpet of sedition agitate it. There shall be no enchantment against Jacob, nor divination against Israel: when God shall be recognized as our Lawgiver and our King—when God shall be known in all our palaces, our condition will be one of increasing greatness, and our progress of unclouded and augmenting splendor. The kings of the earth, as they assemble to contemplate us, and pass by together, will wonder, and be troubled, and haste away: and the wise and holy of the earth will come from afar and walk about our nation, and go round about her and tell the towers thereof, and mark well her bulwarks, and consider her palaces, that they may tell it to generations following.

[Our readers will understand that Mr. Cum-

ming's view of the Kingdom differs essentially from ours. We see no entrance there but to such as shall be accounted worthy to obtain that world, and the RESURRECTION out from among the dead, who shall be equal to the angels, being the children of God, and of the resurrection.]

Angelic Sympathy.

BY CHARLOTTE ELIZABETH.

Under this head may be properly classed those peculiar ministrations that had reference to the prophets of Israel, from Elijah onward; and, following the order in which they stand in the Bible, in preference to the chronological dates, we will briefly note them all. It will be remembered, that the angel who showed the Apostle John the glorious things by him recorded, declared, "I am thy fellow servant and of thy brethren the prophets; and of them which keep the sayings of this book:" (Rev. 22:9;) from which we may at least gather, that the interest taken by that heavenly guide in these wondrous revelations, was intense. When, therefore, an angel is deputed to communicate with an inspired prophet, we feel that there is somewhat more than a general ministration in it; the divine knowledge which the celestial being is commissioned to impart to his earth-born brother fills his own mind, and he appreciates the high distinction conferred on himself, as the vessel chosen to contain and to convey a treasure of which all the excellency is of God. The glory of its Master is concerned in what he communicates; its prospective fulfilment interests him deeply, as tending to show forth the Lord's faithfulness; and arrayed as he perpetually is against the dark, subtle enemies of man, he rejoices in every accession of strength, wisdom, and knowledge, gained by his poor feeble ally. To one who is accustomed to dwell upon those beautiful portions of Scripture, the tenderness that bespeaks perfect sympathy is constantly apparent on the angel's part; together with an alacrity that shows how much heart the divine creature puts into his work.

First among those we have now to notice, stands the touching picture of Elijah, weary, exhausted, and well nigh despairing in the wilderness. He had been very jealous for the Lord God of Hosts, even to the braving of Ahab's power, and Jezebel's hate. He had openly defied, most signally disgraced, and with determined justice had slain the four hundred and fifty prophets of Baal in the sight of all Israel; whom he believed to be, with the single exception of himself, forsakers of God's covenant, destroyers of his worship, and murderers of his prophets. Throughout this transcendent work of faith and zeal he had not flinched; but now pursued by the sanguinary menaces of Jezebel, and believing that every man sought his life, the solitary outcast stretched himself under a juniper-tree, and, asking for death, became overpowered by sleep. With what pitying tenderness must the angel's heart have yearned over the unconscious slumberer, while employed in the humble office of baking a cake on the coals, and filling a cruse with water to place beside him! What a spectacle of want, and sorrow, and destitution, did the prophet present, immediately after that glorious display of triumphant faith and power on the sides of Mount Carmel! When all was prepared, "the angel touched him, and said, Arise and eat." 1 Kings 19:5. Having done so, the prophet again laid down, and slept: "and the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee." He not only sets before him the nourishment provided, but graciously and tenderly urges on him the necessity of strengthening himself for the unusual exertion. Often have the afflicted children of God found comfort in this sweet record of his watchful care, and of the willing service that the holy angels render, when no human hand can help. When, under the pressure of bodily privation or mental anxiety, they are hearkening to the suggestions of Satan, and murmuring to, if not against the Lord, some ministering angel is on the wing, bearing the succor they need, the comfort they pine for; and putting to shame the language of the unbelieving minds.

Elijah, we are told, "went in the strength of that meat forty days and forty nights, unto Horeb, the Mount of God." 1 Kings 19:8. Whether that day's repast was made sufficient for the whole period, or whether his strength was daily renewed by a miraculous supply of bread and water, like that of his fathers in the wilderness, is not made plain: in either case,

the Lord fed him by the hand of a ministering spirit, and he whom God fed could know no want: he whom God strengthened, no weariness. He fulfilled his mission, not without further communion with angelic helpers; for though, in general, the expression is, "the word of the Lord came to Elijah," without specifying the medium through which it reached him, we are told that when Ahaziah sent to inquire of Baalzebub, the god of Ekron, concerning the event of his disease, "the angel of the Lord said to Elijah the Tishbite—Arise, go up to meet the messenger of the king of Samaria," and told him the prophetic words that he should speak to them. 2 Kings 1:3,4.

Elijah's translation into heaven was by "a chariot of fire, and horses of fire," no doubt forming a part of the magnificent array of which we are next to speak as belonging to the armament of heaven: for when the servant of Elisha, terrified at the sight of the besieging host of Syria compassing the city, cried out, "Alas, my master! how shall we do?" the prophet's answer was, "Fear not; for they that be with us are more than they that be with them." In answer to his prayer, the young man's eyes were opened; "and he saw; and behold the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:15-17. Angels are not mentioned here; but however the blaze of the glory might enwrap, and so render them invisible, we may be sure it was not of chariots and horses that Elisha spoke when alluding to the number of his unseen allies. We may rather suppose the scene to have resembled what is very glowingly described by a first rate poet of our day, in referring to this passage:

At the word rushed a cloud
From the crown of the sky:
In its splendors the sun
Seemed to sickle and die.
From its depths poured a host
Upon mountain and plain.
There was seen the starred helm,
And the sky-tintured vane;
And the armor of fire,
And the seraph's broad wing;
But no eye-ball dared gaze
On the pomp of the blaze,
As their banner unfolded
The name of their KING.

After Elisha, Isaiah had proof of the being, the brightness, and the benevolence of God's angels. He has related a very remarkable vision: "In the year that king Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each had six wings! with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, wo is me! for I am undone; because I am a man of unclean lips: and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isaiah 6:1-7.

This sublime vision was the preparation for that wonderful strain of prophecy which has caused some, not inaptly, to term Isaiah the fifth evangelist. It was Christ's glory that he saw, and it was of him that he spake—(John 12:41;) and this bright company of the seraphim were veiling their faces with awe before Him who was despised and rejected of men. In the midst of their solemn alternate song of adoration, the voice of a conscience-stricken man was heard, bewailing his sinfulness, and lamenting over his undone estate, the uncleanness of his lips, and the guilt of his people. Immediately a seraph is commissioned to remove his grief; and he, with the earnest alacrity that we have remarked, flies to the distressed seer, bearing not only a message, but a token of reconciling, sanctifying grace, repeating the impressive assurance, "thine iniquity is taken away, and thy sin purged." It appears to have been in the material temple in Jerusalem, that this revelation was made; but it is very remarkable how much the temple imagery prevails in representations of heaven itself; even in the descriptions given by John, who wrote in an especial manner for the Gentile churches. In this vision of Isaiah, He was present who gives substance to the shadow, efficacy to the means; and a coal from off the altar was used, typical at once of the purifying influences of the Holy Ghost, and of the flaming zeal that should burst

forth in strains of glowing eloquence from the prophet's now-consecrated lip. This is the only place in the Bible where our translators have introduced the word seraphim.

We next come to the mysterious revelations made to Ezekiel, who uses the appellation, "cherubim," in describing the heavenly beings whom he saw. It seems, so far as our dim faculties may penetrate the mysterious veil, as though these were a peculiar order of angelic creatures. The title is constantly given to those appearances which the Lord instructed Moses to place at each end of the ark of the testament, over the mercy-seat of which they extended their wings; and who are nowhere called by the generic term of angels. Their station, we may venture to think, is one of more immediate proximity to the throne of glory than that of others: both from the position assigned to them in the material temple, which we are told was a figure of the true or heavenly house of God, and from the descriptions given by Ezekiel. Cherubim also were placed at the gate of the garden of Eden, to wield the terrible sword of flame which barred all approach; keeping the way to the tree of life. It is a most inviting field for the imagination to rove in; these glimpses of the heavenly territory, and its angelic inhabitants: but imagination must not enter where we are humbly following the footsteps of inspiration, to speak according to the word of the Lord, neither more nor less; and we must be content to believe, without expecting fully to understand, what the prophet was enabled to convey of his own impressions of these things which he beheld; so far, at least, as he makes distinct mention of beings whom we are taught to consider as a part of the armies of heaven. Whether the angels are immaterial, invisible essences, and therefore impossible to be seen by us in their natural state, and only clothed in the semblance of something tangible for occasional revelation to man, or whether the weakness of our powers, defiled and debilitated by original guilt shuts them out from our mortal ken, is a point that never will be fully cleared up until we come to know even as we are known; but there is quite as much to be said for the latter as for the former proposition, although the weight of names is certainly against us; men having inherited the opinions of their predecessors as a matter of course, and battled for all as belonging to them by rightful descent. By such means have successive generations been blinded to the meaning of many a rich promise and glorious prediction now on the eve of fulfilment; and the consequence of such mistaken impressions is but too likely to be that complained of by the prophet:—"Lord, when thine arm is stretched out, they will not see!" Most ingenious explanations have been affixed by various commentators to the minute particulars recorded by Ezekiel of the visions that he beheld; but with these we have nothing to do; our business being with the literal description.

Ezekiel, being among the captive Jews carried into Babylon, was commissioned to bear them many rebukes and remonstrances, mingled with most glorious promises from the Lord. In his first chapter, he gives a full account of the appearances which he beheld; which is thus introduced:—"A whirlwind came out of the north, a great cloud and a fire unfolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man." He proceeds to describe the four faces, four wings, and other peculiarities of these living creatures, who, he says, "ran and returned as the appearance of a flash of lightning;" and of the immense wheels that were beside them; the crystal firmament that was directly over their heads, and the appearance of a sapphire throne placed above all, "and upon the likeness of the throne was the likeness as the appearance of a man above upon it." From the Lord, whose glory he thus beheld, he received a message to his people, the children of the captivity: and having thus given an outline to that which he beheld, the brightness of the objects being so dazzling that he could not speak of "the likeness of the appearance" as it then impressed his mind, he records in his eighth chapter a farther revelation made to him in the presence of the same mysterious glory, when he was taken to behold the various idolatrous abominations practised in Jerusalem to provoke the Lord, and shown also the terrible judgements about to fall upon the offenders. An angel, described as "a man clothed with linen, having a writer's inkhorn

by his side," is sent through the city to set a mark upon the foreheads of the men who sighed and cried for the abominations that were done; and six others, each armed with a slaughtering weapon in his hand, then proceeded to slay all who were not so marked, beginning at the sanctuary. This being done, and reported by the man in the linen garment to Him who sat on the throne, "he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubim, and scatter them over the city. And he went in my sight. Now the cherubim stood on the right side of the house when the man went in; and the cloud filled the inner court. Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory. And the sound of the cherubim's wings was heard even in the outer court, as the voice of the almighty God when he speaketh. And it came to pass that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubim, then he went in and stood beside the wheels. And one cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and took thereof, and put it into the hands of him that was clothed with linen; who took it and went out." 10:2-7. The conclusion of the vision is thus related: "Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubim: and the cherubim lifted up their wings and mounted up from the earth in my sight: when they went out, the wheels also were beside them: and every one stood at the door of the east gate of the Lord's house: and the glory of Israel was over them above." (verses 18, 19.)—(To be continued.)

Patrick Henry.

It appears, that soon after Henry's noted case of "Tobacco and Preserves," as it was sometimes called, he heard of a case of oppression for conscience sake. The English church having been established by law in Virginia, became, as all such establishments are wont to do, exceedingly intolerant towards other sects. In prosecution of this system of conversion, three Baptist clergymen had been indicted at Fredericksburg, for preaching the Gospel of the Son of God contrary to the statute. Henry, hearing of this, rode some fifty miles to volunteer his services in defence of the oppressed. He entered the court, being unknown to all present save the bench and the bar, while the indictment was being read by the clerk. He sat within the bar until the reading was finished, and the King's attorney concluded some remarks in the defence of the prosecution, when he arose, reached out his hand for the paper, and, without more ceremony, proceeded with the following speech:—

"May it please your worships: I think I heard read by the prosecutor, as I entered this house, the paper I now hold in my hand. If I have rightly understood, the King's attorney of the colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this court, for a crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men, whom your worships are about to try for misdemeanor are charged with—what?" and, continuing in a slow, solemn, heavy tone, "preaching the Gospel of God!" Pausing amidst the profound silence and breathless astonishment, he slowly waved the paper three times around his head, lifting his hands and eyes to heaven, with peculiar and impressive energy, he exclaimed, "Great God!" The exclamation—the burst of feeling from the audience—were all overpowering. Mr. Henry resumed:—

"May it please your worships: in a day like this—when truth is about to burst her fetters—when mankind are about to be aroused to claim their natural and inalienable rights—when the yoke of oppression, that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power, are about to be dissevered—at such a period, when liberty—liberty of conscience—is about to awake from her slumberings, and inquire into the reason of such charges as I find exhibited here to-day in this indictment!" Another fearful pause, while the speaker alternately cast his sharp, piercing eyes on the court and

the prisoners, and resumed: If I am not deceived, according to the contents of the paper I now hold in my hand, these men are accused of preaching the Gospel of the Son of God!" Another long pause, while he again waved the indictment around his head; while a deeper impression was made on the auditory. Resuming his speech: "May it please your worships: there are periods in the history of man, when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor's hand—becomes his servile, his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot; and, in this state of servility, he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From that period when our fathers left the land of their nativity, for settlements in these American wilds—for liberty—for civil and religious liberty—for liberty of conscience to worship their Creator according to their own conceptions of heaven's revealed will—from the moment they placed their feet upon the American continent, and, in the deeply imbedded forests, sought an asylum from persecution and tyranny—from that moment despotism was crushed—the fetters of darkness were broken, and heaven decreed that man should be free—free to worship God according to the Bible. Were it not for this, in vain were all their sufferings to subjugate this New World, if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to inquire once more, for what are these men to be tried? This paper says, for preaching the Gospel of the Saviour to Adam's fallen race." And in tones of thunder he exclaimed: "What law have they violated?" While the third time, in a low, dignified manner, he lifted his eyes to heaven, and waved the indictment around his head. The court and audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pallid and ghastly, and he appeared unconscious that his whole frame was agitated with alarm; while the judge, in a tremulous voice, put an end to the scene, now becoming excessively painful, by the authoritative declaration, "Sheriff, discharge those men."—*Baptist Register.*

A Fearful Dream.

Some ninety years ago, there flourished in Glasgow a club of young men, which from the extreme profrigacy of its members and the licentiousness of their orgies, was commonly called the Hell Club. Besides their nightly or weekly meetings, they held one grand annual saturnalia, in which each tried to excel the other in drunkenness and blasphemy; and on these occasions there was no star among them whose lurid light was more conspicuous than that of young Mr. Archibald B., who, endowed with brilliant talents and a handsome person, had held out great promise in his boyhood, and raised hopes which had been completely frustrated by his subsequent reckless dissipation.

One morning after returning from this annual festival, Mr. Archibald B., having retired to bed, dreamed the following dream.

He fancied that he himself was mounted on a favorite black horse, that he always rode, and that he was proceeding towards his own house—then a country seat, embowered by trees, and situated upon a hill now entirely built over, and forming part of the city—when a stranger, whom the darkness of the night prevented his distinctly discerning, suddenly seized his horse's rein, saying, "You must go with me!"

"And who are you?" exclaimed the young man, with a volley of oaths, whilst he struggled to free himself.

"That you will see by and by," returned the other, in a tone that excited unaccountable terror in the youth; who, plunging his spurs into his horse attempted to fly but in vain. However fast the animal flew the stranger was still beside him, till at length, in his desperate efforts to escape, the rider was thrown; but instead of being dashed to the earth, as he expected, he found himself falling—falling—falling still, as if sinking into the bowels of the earth.

At length a period being put to this mysterious descent, he found breath to inquire of his companion, who was still beside him, whither they were going. "Where am I? Where are you taking me?" he exclaimed.

"To hell!" replied the stranger; and immediately interminable echoes repeated the fearful sound, "To hell! to hell! to hell!"

At length a light appeared, which soon in-

creased to a blaze; but, instead of the cries, and groans, and lamentings, the terrified traveler expected, nothing met his ear but sounds of music, mirth and jollity; and he found himself at the entrance of a superb building, far exceeding any he had seen constructed by human hands. Within, too, what a scene! No amusement, employment, or pursuit of man on earth, but was here being carried on with a vehemence that excited his unutterable amazement. "There the young and the lovely still swam through the mazes of the giddy dance! There the panting steed still bore his brutal rider through the excitement of the goaded race! There over the midnight bowl, the intemperate still drowled out the wanton song or maudlin blasphemy! The gambler plied forever his endless game, and the slaves of Mammon toiled through eternity their bitter task; whilst all the magnificence of earth paled before that which now met his view."

He soon perceived that he was amongst old acquaintances, whom he knew to be dead; and each, he observed, was pursuing the object, whatever it was, that had formerly engrossed him; when finding himself relieved of the presence of his unwelcome conductor, he ventured to address his former friend Mrs. D.—whom he saw sitting, as had been her wont on earth, absorbed at loo—requesting her to rest from the game, and introduce him to the pleasures of the place, which appeared to him to be very unlike what he had expected, and indeed an extremely agreeable one. But with a cry of agony, she answered, that there was no rest in hell; that they must ever toil on at those very pleasures; and innumerable voices echoed through the interminable vaults, "there is no rest in hell!" whilst throwing open their vests, each disclosed in his bosom an ever burning flame! These, they said, were the pleasures of hell; their choice on earth was now their inevitable doom! In the midst of the horror this scene inspired, his conductor returned, and, at his earnest entreaty, restored him again to earth; but, as he quitted him, he said, "Remember! in a year and a day we meet again!"

At this crisis of his dream the sleeper awoke, feverish and ill; and, whether from the effect of the dream or of his preceding orgies, he was so unwell as to be obliged to keep his bed for several days; during which period he had time for many reflections, which terminated in a resolution to abandon the club and his licentious companions altogether.

He was no sooner well, however, than they flocked around him, bent on recovering so valuable a member of their society; and having wrung from him a confession of the cause of his defection, which as may be supposed, appeared to them eminently ridiculous, they soon contrived to make him ashamed of his good resolutions. He joined them again; resumed his former course of life, and when the annual saturnalia came round, he found himself with his glass in his hand at the table; when the president, rising to make his accustomed speech, began with saying, "Gentlemen, this being leap-year, it is a year and a day since our last anniversary," &c. &c. The words struck upon the young man's ear like a knell; but, ashamed to expose his weakness to the jeers of his companions, he sat out the feast, plying himself with wine even more liberally than usual, in order to drown his intrusive thoughts; till, in the gloom of a winter's morning, he mounted his horse to ride home. Some hours afterwards, the horse was found, with his saddle and bridle on, quietly grazing by the road-side about half-way between the city and Mr. B's house, while a few yards off lay the corpse of his master.

Now as I have said in introducing this story it is no fiction; the circumstance happened as here related. An account of it was published at the time, but the copies were bought up by the family. Two or three, however, were preserved, and the narrative has been re-printed.—*Mrs. Crowe's Night-side of Nature.*

CONVERSATION.—Never to speak by superlatives is a sign of a wise man; for that way of speaking wounds either truth or prudence. Exaggerations are so many prostitutions of reputation, because they discover the weakness of understanding and the bad discerning of him that speaks. Excessive praises excite both curiosity and envy; so that, if merit answer not the value that is set upon it, as it generally happens, general opinion revolts against the imposture, and makes the flatterer and the flattered both ridiculous.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 22, 1848.

"Is it so?"

LETTER FROM L. BOUTELL.

This letter, found below, furnishes a singular specimen of the light in which some minds can view a plain case; and of the inconvenience, to say nothing of the injustice one may have to suffer on account of it. We must perform the unnecessary, perhaps useless, and certainly unwelcome labor of meeting and answering the call of guilty or not guilty, to the charges preferred against us; or by declining to do so, permit the letter to appear in some other organ in full sympathy with its author, as was the case with another letter from the same hand. (See *Harbinger*.)

—We therefore give the letter *verbatim et literatim, et punctuatum*.

BRO. HIMES:—In reading the speech of Yourself and Bro. Needham upon the resolution adopted at the last conference touching the Resurrection and the time between, it seems the whole issue is changed. The personal coming of the Lord Jesus, &c., has been the Great Question around which to rally. . . . But all at once . . . the ground is changed. Now the length of time between the first and second resurrections is the GREAT IMPORTANT TRUTH to cluster around!"

Now, Bro. B., what evidence could you find to sustain this charge, or that "seemed" to do so? Was the defence of this "great important truth" named as an object of the Conference when it was appointed? Was it even contemplated? Was the subject introduced to the Conference by the Business Committee? Was it not the very last thing acted on by the Conference? Was more than an hour or two of a Conference of several days devoted to the subject in any form or manner? Was there not some business done by the Conference, on what "has been the Great Question around which to rally;" and did not "the resolution and speeches" objected to, show plainly enough that we had not "changed" our position from what it "has been"? The answer to all and each of these questions meets the charge you prefer, with a not "so."

The reasons for introducing "the preamble and resolution" were plainly stated by Bro. NEEDHAM. The reasons for acting on them, when introduced, as the Conference saw fit to act, were also plainly stated. But there was no intention, expressed, understood, or desired, on our part, to "change the issue," as to the great question. Indeed, the intention was so clearly the reverse of this, that we venture to assert, that no man who was in the Conference at the time, nor any one who has candidly and carefully read the report of its doings, will suspect any such thing, unless he has become more distinguished for his evil surmising than for the charity that thinketh no evil. Let the preamble and resolution speak for themselves:—

Whereas, in the providence of God we have been called out and distinguished by the revival of certain good old primitive truths,—truths which apostles and martyrs cherished as dearer than life itself,—truths which we have believed, and in which we have rejoiced; and among which (important, essential, and dear as any other) is the doctrine of the First Resurrection, and thousand years' reign of Christ with his saints, prior to the resurrection of the unjust,—the resurrection from among the dead ones," (Phil. 3:11),—for which Paul counted all else but loss,—the better resurrection," (Heb. 12:35),—"the resurrection of the just," (Luke 14:14), when the saints of God will be rewarded. And whereas, we believe these truths are cardinal, in which we ought to be unalterably fixed, and which we ought to stand by and defend to the last; therefore

Resolved, That we solemnly re-affirm our continued and firm adherence to those doctrines which have thus called out and distinguished us, among which—not the least—is the doctrine of the first resurrection, at the coming of Christ,—his reign with the risen saints for the period of a thousand years, at the end of which the wicked will be raised and judged; and our unalterable purpose, to the utmost of our ability, to maintain the same.

Then it is plain, the object was, to "re-affirm," not to "change" our faith; and especially to re-affirm and plant ourselves anew, on what "we ought to be unalterably fixed" in, and "stand by and defend to the last"—those "good old primitive truths," revived by us, in the providence of God, which were in danger, like all other parts of the truth, of being overturned by those who say that "the resurrection is past already."

By the "speeches" made on the resolution, (see Bro. ROBINSON'S remarks,) it became evident that we had been relied on this subject, as we have been on several others, and for similar reasons. It was therefore our duty to stop the mouths of these "Cretans," who were thus perverting whole houses. We knew that many had been turned away from the faith, like Israel in the wilderness, by those given to "change;" they had become Judaizers, spiritualizers, and what not; and while so many were giving up the faith which they once professed, the least we could do was, to "re-affirm," and exhort one another to hold fast, and so much the more as we see the day approaching.

The fact that men are to be found who can charge the "change" upon us, shows how important it was that we should speak as we did, while it also gives a startling proof of the times in which we live. A man who cannot or will not discern the difference between things entirely and eternally different; or who supposes he proves a point by that which is no proof, can of course multiply charges and proofs to any extent he pleases; and to attempt to meet them, with any hope of setting him right, would be entirely useless. The same disability, whatever it is, which disqualifies him to guard against the misapprehension in

speech of yourself and Bro. NEEDHAM upon the resolution adopted at the last Conference touching the Resurrection and the time between, it seems the whole issue is changed. The personal coming of the Lord Jesus, &c., has been the Great Question around which to rally. . . . But all at once . . . the ground is changed. Now the length of time between the first and second resurrections is the GREAT IMPORTANT TRUTH to cluster around!"

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the first place, disqualifies him to perceive the force of any and all the means that heaven or earth could bring to bear on the case. There are some professed Adventists from whom we expect neither truth, justice, honor, nor decency in their treatment of us; it remains to be seen whether you mean to identify yourself with that class.

THE SECOND CHARGE to which you demand a reply, is that of dividing the little flock on "the time between" the resurrections. You thus specify this charge: "And all who ever doubt that there is a thousand years between them must step to the right, the others to the left," &c. But here you have to force and misstate the record which you pretend to quote, in order to make out a case of persecution, just as the word of God is forced and wrested to make out an argument in favor of the opinion that the resurrection is past already. And I understand the trick very well. But it has been tried so often among us that it does not succeed as it once did. If the ground of controversy can only be shifted from the merits of the opinion in question, to the propriety of brethren, some sincere ones who care nothing about the opinion, in itself, can be enlisted on the side of those who embrace it, if it can be made to appear that they are unjustly treated.

But every one who was at the Conference while acting on this subject, and every one who reads the report of its doings, will see that nothing was said or done to "excommunicate as heretics those who dissent from a resolution," to "set down those as undermining the Advent cause who do not see with my eyes or Bro. NEEDHAM'S," or to divide between "all" or any of those "who even doubt" about "the time between the first and second resurrections," or any other matter, by saying to one class, you "must step to the right, the others to the left." And I venture to assert, that no professed Adventist would harbor such a thought, but those who have excommunicated myself and others, from their fellowship at least, half a score of times, if indeed we ever enjoyed their fellowship.

Most certainly the case introduced by Bro. NEEDHAM, (see his remarks,) or the original from whom it was taken, was a case that differs somewhat from the case of those who only "doubt," or do not "see with his eyes." To be "scolded," called a "blockhead," and denounced as holding "a theory too absurd and ridiculous to be retained in the creed of any man," is generally considered something more than "even doubting." This may be Bro. B.'s meaning of the word "doubt," and that of his coadjutors, if it be possible for such ones to have coadjutors; but he probably has a dictionary of his own, as well as some other things.

And the one to whom I applied the language of ABRAHAM to LOT—"You must take the right hand, and I the left; or you the left, and I the right"—knows very well that he has done something more than "even doubt," as you seem to suppose. Nor can you find any honest men, who know the facts in the case, to plead for those whom I charged with "devoting their whole efforts to undermine this our faith"—i. e., in the two resurrections, not as you have it, "the Advent cause"—as only "doubting on the subject." To send a communication to a professed Advent paper, with twenty or twenty-five dollars enclosed, the intention of which was "to undermine this our faith;" to get up a convention, when it was proved that such articles could not be published for a bribe, start a paper under the disguise of an Advent paper,—a principle design of which was to publish such articles, and then bestow on the members of that convention, who sympathized with the plan, a five or ten dollar bill, the whole or part of a suit of clothes; to give "more than a thousand dollars" to that Advent paper (!), nothing to others; to give professed Advent lecturers to understand, that if they would take certain private opinions along with them, and make these opinions as prominent as it might be prudent to do, they should share freely in the "unrighteous mammon," but if they would not do this, they must expect little or no assistance; to aid brethren in their worldly business almost without stint or measure, if they sympathize with these private opinions, and give others who do not the cold shoulder—this is something more than "even doubting;" at least, so most men would view it. To this second charge the reply, then, is, Not "so"!

What we have done will not "divide the little flock who by faith are all one." Nor will it divide those who were already divided. And those who love contention and division, will make the same use of this question that they do of any other. Nothing was said about those who "even doubt." The difference between those who have their doubts on indifferent ques-

tions, and those who make "doubtful disputations" a perpetual source of contention and strife, is very well understood; and it is well known, that however Adventists have all had their doubts about some questions, they have found no difficulty merely from this; while all the difficulty among us—the greatest of our present hindrances and dangers—arises from those who seize on these questions to make contention. When men lose sight of their position and its responsibilities, as marked by the promise and call of God, they are as ready to quarrel about "the Ethiopian woman," or the "holiness" of the congregation, as anything else. (See Num. 12th and 16th chaps.)

There was all the difference of opinion among us before we became Adventists that there now is; but it did not prevent us from uniting in that faith; this difference existed in '43 and '44, but it did not hinder our union; and why should it now? or rather, why has it? for it does not exist as it did then. The only answer is, professed Adventists have brought forward their old private or sectarian views, and made them the test of fellowship, to a greater or less extent; and then have treated those who have held on their way as they begun in the cause, very much as the most odious of the sects have done. These sects never would have said aught against us, or cast us out, if we would have consented to make the Advent faith subservient to their sectarian principles and policy; and the only reason why so many professed Adventists have turned against us is, because we would not give up the position we took at first in the cause, and make a hobby of their sectarian notions, or private opinions. While they have turned back in their hearts to Egypt, have been in haste to go forward faster than God has led them, or have wandered all over the ground in the spirit of vain jangling, it has been our work to keep the same great truths "always in remembrance," to "walk by the same rule, and mind the same things" that we begun with. And now, when a most pernicious old fragment of popery, backed by the wages of unrighteousness, has carried away some of the valiant of Israel so far that they are ready to curse the whole host, if they can only find a place to erect an altar for that purpose, and we lift up our voice to "re-affirm" our faith in the "old primitive" promise, and our determination to hold it fast, what do we hear but the charge, that we have "changed the whole issue!" Was there ever a more glaring instance of injustice, of inconsistency, of stupidity?

Your plea for liberality will excite not a little surprise in those who see things in their true light. By this you seem to take your position on a good principle, but it is only to outrage all that belongs to the principle, by a blunder in its application: "We have been so liberal as to fellowship all who believe and love this truth, whether among Baptists, Congregationalists, Methodists," &c., you say in one part of your letter; you then make your false accusations against us, and say, "Surely this does not look like very liberal measures." But how is it that you can see it to be so illiberal to re-affirm our faith? and do not see that others are illiberal in mis-stating our position to mislead brethren? Are you "so liberal" as to think men ought to sleep while the enemy is sowing tares? and because they do not sleep, and leave the whole field quietly to the enemy, will you make their case look as bad as you possibly can, by charging them with what they never thought of? "This certainly does not look like very liberal measures."

But most of those who are acquainted with your course, will be puzzled to know when you have been "so liberal" to "Baptists," &c. It is altogether a new feature in your history. On the other hand, has not your "liberality" always favored those who have attempted to "overthrow the faith," since the days of STARKWEATHER,* while "we have been so liberal as to fellowship all who have received it"? Professing to be very anti-sectarian, you take sides with the most bigoted sectarians against us, and then charge—falsely, as we have seen—the sectarianism upon us. Your fear that we have changed our position, by leaving the great question, is as remarkable as your liberality! You must have been inoculated with the spirit that has so long feared that "dear brethren were imitating the sects;" or perhaps the disease with you is also natural.

However, these things are not new, though it is certainly afflicting to know, that there are those who call themselves brethren, that can view such plain matters in such a false light, and are disposed to subject us to so much unnecessary labor. But it only goes to prove, to us at least, that we have taken the right ground; and if we maintain this ground, we

* Bro. B. wrote a letter against us to a brother in this city in the spring of 1848, but was afterwards declared to be false, and was kept in custody to this day.

For The "Herald" if not admissible will you return it to me
Northfield July 1 1848

BRO. BOUTELL:—Your letter, dated July 1, and addressed to me, with the proposal to publish it in the *Herald*, has been received. You wish me to publish some most flagrant charges against myself and brethren who see fit to act with me in the Advent cause, without presenting any other evidence to sustain these charges than that "it seems" to you that what you charge us with has been done, and then ask, "Is it so?"

Now, "it seems" hardly possible that any man, who felt bound to give the least attention to the circumstances of the case, could have heard or read the published "resolution" and "remarks" referred to, and have found such a feature in them as you have found. It would certainly have been early enough to make the demand you have, when you could have found time to give the published report of what was done by "the Conference in June, 1848," on the subject to which you refer, a candid reading, and to point out the portions of that report on which the charges claim to be based, if such portions could be found; but as the circumstances of the case leave no other course for me to take, the demand shall be complied with.

The FIRST CHARGE is that of changing our position. It is specified as follows: "In reading the

expect these things to increase as the day which will make all plain approaches.

To the closing remarks of your letter, we heartily respond; though it appears to us, that if you had been more familiar with "the eternal standard of truth," your letter never would have been written.

Unfair Controversy.

With a candid mind it is pleasant to compare notes respecting points of difference, and it is equally painful to make the attempt with one who is either incapable or unwilling to see the resemblance between likes, or the difference between unlikes. The heart-burnings elicited by controversial writings are always owing to a greater or less degree of unfairness on one or both sides. We will illustrate this.

Prof. BUSH some years since wrote a little work, called, "THE SOUL." Prof. BUSH believes with us that men do have souls. Well, some months since we were conversing with a man from another city respecting the soul, and showed him the little work of Prof. BUSH. He wished to borrow it. We loaned it to him. He afterwards returned it. It was not long after that before we saw a series of articles in a contemporaneous sheet on the same subject. It took up the words נפש (nephesh) and ψυχη (psuche), which are used, the former in the Old and the latter in the New Testament, to denote Anima, Soul, Life, and which, Prof. BUSH, by a multiplicity of instances, showed were indiscriminately applied to both men and animals, to the vital principle by which the body lives, to the subject of bodily appetites, desires, to the person, to the dead body, &c. Well, this person took the same examples that Prof. BUSH adduced to prove that those words denoted the same things; and then because they were used in these various offices, he claimed that he had proved that there is no spirit in man which returns to God who gave it, excepting the atmospheric air we breathe!! This would have been perfectly fair, as far as those words were concerned, if he had told the whole story—if he had shown the other uses of the words in the Scriptures, which the Professor in the same work had placed before him, where they denote the rational mind, &c. But the particular unfairness did not so much respect those words as it did the subject. He gave his readers no intimation that it was not on those, but on other words, that we, who believe man has a spirit, rest for the proof of the fact. He knew, for Prof. BUSH had told him, in the same little book, that the "original Scriptural terms for spirit" are, רוּחַ (ruahh, or roo-agh), and πνεῦμα (pneuma),—words which he knew, for he was told, are nowhere used in the whole Scriptures in reference to animals, as the others are, except in one solitary instance in Eccl. 3:21, where it is used as a figure, contrasting the whole of the intelligence of a beast with the whole of the mind of a man. He knew, for he had been repeatedly told, that these are the original words on which we rely to prove that when we die we shall not die as a beast dieth; yet he gave his readers no intimation that he had "omitted the parts essential to a correct view of truth," which he says is the way Satan and Prof. BUSH quote Scripture. That is one instance of unfairness.

We will now state another. Some months since, at the request of a brother, we made a quotation from the writings of JOSEPHUS, in which was an allusion to an opinion of PLATO. Immediately on that, before our sheet containing it was hardly dry, a man—whose opinions corresponded perfectly on that subject with the one at whose request we made the quotation—poisoned upon us, without stint or measure, accused us of "preferring JOSEPHUS to JESUS, and PLATO to PAUL," and of sympathizing with the wicked generation who crucified the SAVIOUR—although to give a plausibility to his charges, he had to suppress in the article containing his attack, from our remarks, "the parts essential to a correct view of truth." Although he has since been evidently ashamed of making so unsuccessful an onslaught on us in his "hot haste," yet no token of repentance, or of contrition, has been manifested for the unchristian act.

We have another illustration:—To disprove that the word punishment in Matt. 25:46 does not mean punishment, an opponent came out against us, some months since, and made a garbled quotation from DONNEGAN to substantiate his position—at the same time regretting that the worthy lexicographer was not a visitant of Boston. We opened our DONNEGAN, PICKERING, ROBINSON, &c., and found that in this case there had been "omitted the parts essential to a correct view of truth." And though it afterwards came out that the man had quoted from memory, having met with DONNEGAN somewhere; yet instead of frankly admitting his error, he attempted to justify it in the face of all the learning and authority in the

world,—claiming that men, learned lexicographers, for ages and generations, had attached a wrong meaning to the original words, because of their leaning towards a wrong view of doctrine—forgetting that his dissenting from them might be attributed to an opposite leaning.

We have another illustration. It is well known that men who agree respecting certain points of doctrine, often diversely disagree respecting others. We hold certain truths in common with all evangelical Christians, viz.: the doctrine of the atonement, of justification by faith, &c. And yet all the denominations of Christians who agree on that point do not agree on others. While they agree on some points, they are distinctive on others. We agree with them respecting the being of the soul when it has laid aside this tabernacle, but are obliged to dissent from their view of the Millennium. Now we are not so bigoted as to suppose because a man has one error, that consequently all his views are erroneous; nor are we so malevolent towards those who differ from us, as to hate the views they hold to because they hold them. We like to pick out the grain from among the chaff, retain the good, and throw the bad away. We never throw away wheat because it has chaff among it. We winnow out the chaff. Now because a view which a man cherishes is also held by some errorists, when it is held by them not on account of, but in spite of their errors, no fair-minded man will call the truth, held in common by both parties, by the name of the error, which is of later origin, and which is held in spite of it. Take a case in point. A man in our office some months since, not being able to make us assent to his view of the soul, that it dies with the body, taunted us with, "Your view is heathenish." This was because some of the enlightened heathen had received from the Jews some glimpses of truth, and held a view more in accordance with ours than did the generality of the ignorant heathen, who only looked forward to blank—annihilation. Wishing to show him the folly of such an argument, and how easily it could cut the other way, we replied to him, "Not more so, sir, than yours is infidel." They in common with him held to unconsciousness in death,—differing only in the resurrection. After this we several times heard of his reporting that we called his view "an infidel view," without mentioning the connection in which our remark stood. And here he "omitted the parts essential to a correct view of truth." Several times we have noticed the same one endeavoring to stigmatize our view of the spirit with the appellations of Shakerism, Swedenborgianism. Sensible men do not reason thus.

We shall refer to but one more instance. We, in common with Christians of many denominations, believe in the One, Eternal, Omniscient, Omnipotent, and Omnipresent God—not a *nonentity*, but a BEING, surpassing all the powers of man to describe His attributes, the Majesty of His existence, or the Infinity of His Being. We also believe in The Son whom he hath sent, who suffered and died, and so atoned for the sins of man, that God may be just, and the Justifier of all who diligently seek Him. We also believe that that Son of God was the Word who was in the beginning with God, was God, and was made flesh, and dwelt with us, so that we saw His glory as of the only begotten of the FATHER—that that Son was EMANUEL, (God with us,) and that He was the JEHOVAH of the Old Testament. We came across some parallel texts, taken from the Old and New Testament, contrasted with each other, showing that prophecies spoken of JEHOVAH in the Old Testament were expressly affirmed in the New as fulfilled in CHRIST. It was compiled by Professor BUSH, but nevertheless it was Bible, a plain, simple collation of texts, as plain and as simple as is his arrangement of the texts which we quoted from him in our review of him, in which he proves for us that the Millennium is necessarily to be subsequent to the period marked by the conflagration of PETER. (3 Pet. 3.) As we delight in Bible arrangement, wherever we find it, we copied it for the Bible it contained. But up rises one in an article, and says, "If Swedenborgianism be so far true," "then it follows rationally, if not necessarily, that other parts of the system are also true;" and he adds, "The Professor has quoted Scripture! Yes, but so did Satan in the temptation of Jesus. Each, however omitted the parts essential to a correct view of truth."

As this comes from one who delights to find us at fault, and who has demonstrated that he spends more time in searching for our faults than for our good fruits, we do not feel so frightened as we otherwise might. We are familiar with the peculiar failing of the good man, which is owing to a natural combative-ness which he seems unable to control. We will, however, append a few remarks to this.

In the first place, the extracts we made from the article contains no view of truth contrary to that held by the standard writers of the Episcopal Church—that church which the one we refer to eulogizes so highly in an obituary notice in this number—for ages before SWEDENBORG was born, and has been the view since the apostolic age, with here and there a Socinian, Arian, or materialist divergence from it. Now common sense will tell any man who possesses a common share, that it is not the exact thing, to call that Swedenborgian which existed before his day, and was not peculiar to him.

In the second place where he says the Professor has quoted Scripture* as Satan did, without showing, which he cannot do, where he has so done, or giving his quotations, that their unfairness might be seen, he has done what he has accused him of doing, "omitted the parts essential to a correct view of truth." We do not fear the most close comparison of these corresponding passages of the Old and New Testament.

In the third place, it does not follow because one truth that a man holds is held in common by another who holds errors, that all the errors of the latter, either "rationally or necessarily follow" the truth of the first. Our brother holds, as did Pope GREGORY the Great, in the personal advent; is he consequently a Papist? We know a man who holds with VOLTAIRE, that all infants who die before they arrive at the age of accountability, will be forever unconscious in the grave; does it follow that he must go the full length with VOLTAIRE, and hold that "hell is a FABLE, the Bible a lie, and death an eternal sleep." We know a man who holds with Dr. PRIESTLY, that the soul is unconscious in the grave; does it follow that he must believe with Dr. PRIESTLY, that the Son of God, the blessed SAVIOUR of men, was a mere man, who had no pre-existence, and could make no atonement for sinners; or hold with him that there is no resurrection of the body? Must holding a view which PRIESTLY also holds in one point, oblige him "to reduce the orthodox view—the view expressed in scriptural language—to a figure, and of the atonement to a FABLE?"

O, the short-sighted blindness which will lead a man, for the sake of indulging his appetite in attacks on others, to pursue a course of reasoning which can be so effectually turned upon his own head, and will overwhelm himself in the difficulty he prepares for others. We would recommend to controversialists, fairness in the presentation of argument; never dig a pit for another, lest you fall therein yourself. Instead of going off to irrelevant collateralism, stick close to the testimony of the Bible, and grapple with the errors which oppose it. By so doing pleasantness would take the place of captiousness, and kindness of bitter animosity.

Curious Reasoning.

Some men reason, that the churches at the present day have no right to say or do anything, for the propagation of the truth, that they have not a clear warrant for, in the example of the apostles. That we have no right to circulate any dogma, as truth, that their teachings do not give us a clear warrant for, there is no denial; but have we no right to use measures unknown to them? Take, for instance, the Religious newspaper press. This is a medium for the promulgation of Christian intelligence. Therefore some might reason respecting it in this way: "As we profess to be strictly a Bible people, we must enquire, does the Bible anywhere, either directly or indirectly, justify such a religious newspaper establishment? It does not. We repeat it, it does not.—And further, the history of the Church clearly proves that such religious newspaper periodical establishments were unknown to the church during the first centuries of the Christian era. There was no mention made of them by PETER, or any of the apostles, in the first Christian conference, when the apostles and elders came together at Jerusalem, to consider the matter in dispute respecting the circumcision; nor in any of the subsequent conferences. Hence according to the perfect rule laid down in the Bible, and the example of the primitive church, who never subscribed for, or received a newspaper, such newspapers are superfluous; and every thing that is superfluous is wrong. If such religious newspaper periodicals were necessary, it is unaccountable why CHRIST and the apostles did not establish and recommend them to be perpetuated in the church. Were they ignorant of, or indifferent to, the wants of the church in after ages; or did they leave an important part of their work to be devised and perfected by un-

* We have always found Prof. Bush very fair in his Scriptural question. In his work on the Resurrection, which we reviewed, we found a disposition to omit any part "essential to a correct view of truth." What we objected to, and dissented from, was the application he gave to the Scriptures quoted, and the doctrine he drew from them.

inspired men, in the days of the apostacy of the church? To believe either, would be an impeachment of the divinity and perfection of the perfect law. God requires his church to act—the rule of their action is plainly revealed in his word, and as that word justifies no such religious newspaper periodical establishment as we are noticing, the conclusion is unavoidable, that such a religious newspaper periodical establishment is unscriptural." Q. E. D.

That is the way some minds reason about many things. If they may thus reason about one thing, they may about another. In the same way we might reason that every house should be built with a flat roof, that when we meet together it should be done only in an upper room, &c. &c. &c. &c., because such was the oriental custom. All intelligent minds will see the superciliousness of such a course of reasoning, of the gimble-hole view spanned by such arguments, and consequently conclude, in opposition to such profound deductions, that as the modes of promulgating truth,—when not contrary to the letter or spirit of any teachings on that subject,—do not affect the nature of the truth promulgated, and as the establishment of the religious newspaper has been an efficient instrument for the promulgation of truth, without which aid it would be very materially retarded, that, therefore, the religious newspaper periodical should be continued, although it was devised at an age later than the apostolic, and was not used by the SAVIOUR or his apostles.

IT IS WITH GRATIFICATION that we perceive persons, who have only been nominally with us, taking their appropriate position in open opposition, so that they may be known and appreciated by all. When men, who claim to be with us, thwart and oppose every effort for good, it seems to paralyze our energies, and we feel to repeat the proverb, "Deliver us from our friends." But when they take the position of undisguised opponents, we can say of them as of others, "God helping us, our enemies we can take care of." It is, therefore, gratifying when any who are not in heart laboring to advance the great cause to which we have devoted ourselves, so far unveil themselves as to show, that they are more interested in pulling down what we build, than in building with us. When that is seen, unstable souls are less likely to be beguiled by them.

Ashburnham, 11th July, 1848.

REV. J. V. HIMES—SIR:—I have rec'd from Mr. Francis Hinds \$2 on account of the "Advent Herald," and after deducting 10 per cent. commission, the usual rate allowed, I forward the balance, \$1 80. Please credit him with him \$2, and enclose receipt in next number of his paper. Very respectfully yours,

CHS. L. POTTS, Asst. P. M.

We have credited BRO. HINDS \$2, which pays to No. 378. But hereafter, will Bro. H. write to us himself, and enclose the money, the postage on which would be only five cents from Ashburnham. This is the first time a Postmaster ever charged us 10 per cent. for sending money—1 per cent. was the most ever allowed under the old law.

MR. ROUSSEL, a French controversialist, describes an ingenious satire, which the Government of Louis PHILIPPE positively forbade him to publish:—

"I caused the interior of a Roman Catholic church to be engraved, with all the apparatus of confessional, statues, pictures, chaplets, &c. No harm thus far, thought I, in the eyes of our most Catholic Government. Afterward I attached to each of these objects a biblical sentence. Who could complain of this, without condemning himself? Nothing, therefore, appeared to me more innocent than a church in which, on all sides, is inscribed the word of God; the more so, because I endeavored to put each inscription in connexion with the object which it accompanied. On the statue itself I engraved: 'Thou shalt not make unto thee any graven image.' (Ex. 20.) On the picture of the Virgin interceding, I put: 'There is but one intercessor—namely, Jesus Christ.' On the box, in behalf of souls in purgatory, this exclamation of Peter: 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.' The priest saying mass in Latin, walks on these lines in the form of a stair: 'I had rather speak five words in the church so as to be understood, than ten thousand in an unknown tongue.' A placarded door has for caption: 'A mandate concerning Lent;' and for the order: 'Whatsoever is sold in the shambles, eat, asking no question from scruple of conscience.' Farther distant, the 'Tariff of Prices,' which is this: 'Freely ye have received, freely give.' At the other extreme, a man is counting his beads, kneeling on a bench, on which is this inscription: 'When ye pray, use not vain repetitions as the heathen do.' The tabernacle, containing some dozen of Jesus Christs, presents on its door these words of the Saviour: 'If any man say unto you: Lo, here is Christ, believe it not.—Whom the heaven must receive until the time of restitution of all things.'"

Correspondence.

Conference at Buffalo.

The Conference of Second Advent believers, called to meet in Buffalo July 6th, 1848, assembled at the Advent chapel in Delaware-street, at 2 p. m., on that day. The opening discourse was preached by Bro. D. I. Robinson, who preached again in the evening.

FRIDAY, JULY 7.

Conference re-assembled at 9 A. M., and at 10 A. M., after having spent a season in prayer and social exercises, the Conference organized by electing Bro. Charles B. Turner, pastor of the church, to the chair, and H. Tanner as Secretary.

It being the design of the Conference, in its business meetings, to inquire into the wants of the cause in Western New York, and the means of supplying the same, Bro. Bywater addressed the meeting on the general features of those wants, showing likewise the wants of many places, and calling on brethren who have the means to come forward, and help to send laborers into the vineyard.

Bro. Robinson then addressed the Conference, contending that the church should work with the Lord; and after the Lord had chosen the laborers, that the church should join and send them forth into the vineyard, as in primitive times, and see to their support when sent into new or poor places, so that the work be not hindered. At the close of his remarks, Bro. R. offered the following resolution:—

Resolved, That this Conference choose a committee of five brethren, to bring before them some form of action, and to digest the business generally which may devolve upon this Conference to act upon.

This resolution was seconded by Bro. Hines, and was fully discussed by Bro. Bywater and Marsh in the negative, and Bro. Robinson, Hines, and Tanner in the affirmative. The resolution was passed.

Bro. Bywater, Robinson, and D. C. Turner were chosen as three of the committee, and the choice of the other two was deferred until a subsequent meeting of the Conference.

A letter from Bro. Himes, addressed to the Conference, was then read by the Secretary, after which the following resolution was submitted:—

Resolved, That while we deeply sympathize with Bro. Himes in the afflictions which prevent him from meeting with this Conference, yet we rejoice to hear from him by letter that his faith is unwavering, and his hope pure, that the coming of the King of kings is at hand.

Pending this motion, the Conference adjourned to half-past 2 p. m.

AFTERNOON SESSION.

The Conference assembled agreeably to adjournment. A sermon was preached by Bro. R. Crawford, of Freedom, after which there was a short season of social worship. The minutes of the last meeting were read and approved, after which the resolution pending at the adjournment, sympathizing with Bro. Himes, was called up and passed.

Bro. Robinson then offered the following resolution:—

Resolved, That the former reasons of our faith and love in the Advent cause, consisting of the fulfilled historical and miscellaneous prophecies and signs of the Advent nigh, given by the Saviour and the apostles, are as many, plain, and strong as ever; and if they were grounds of our faith then, they are equally so now, and will be till fulfilled in the coming and kingdom of Christ.

After some discussion, the resolution was passed.

In the evening a sermon was preached by Bro. Marsh, on church government, and the duties of church officers.

SATURDAY, JULY 8.

The Conference re-assembled at 9 A. M., and continued in social worship till half-past 10, when the meeting was called on by the Chair to proceed to business.

After the minutes of the last meeting were read and approved, Bro. Bywater addressed the meeting at some length, saying that he dissented from the proceedings of the Conference thus far, and had only gone with it on the ground of expediency. He was satisfied that it was all wrong, and that all that had been done in regard to a committee, resolutions, and parliamentary action by the church, should be thrown aside.

Bro. Marsh spoke at some length, and opposed the action of the Conference. He deemed it an evil, and endeavored to show what would be the result of the matter when carried out. He also opposed the raising of funds to induce brethren to go out into the field, because all the funds that would be raised were now already in the church. He was also opposed to this Conference acting in unison with that held East. But, if brethren should go on, he would not be one to divide and draw off, but would pray God to unite us all. He felt in good feeling with the Eastern brethren, although he believed they had done wrong in their Conferences.

Bro. Robinson then addressed the meeting, and called on Bro. Marsh and Bywater to present a better mode by which to accomplish the same end. He said, that on this side of the question for order, and organization, and unanimity of action in the cause of Christ, he felt sure that conscience and principle were equally at stake as on the other side, which had steadily opposed the organization of this Conference; and he felt that the good of the cause, and its efficient prosecution in Western New York, was depending, in a great measure, upon the course of action that we should here pursue. Bro. R. then explained the cause of the action of the Eastern Conference, which had been alluded to, and justified it. He said, that in consequence of the failure of Bro. Himes' health, and his inability to labor, together with the embarrassment

of the "Herald" office, the prompt and united action of all was needed to supply the place, and relieve the office from embarrassment.

The Chair then called upon the business committee for any report which they might have for the action of the Conference.

Bro. Bywater, chairman of the committee, said he would present some business, but not in accordance with this Conference as now organized. He stated his own plans, and said that his arrangements were made to go with the Western Tent. He further stated much more which he expected to do, in accordance with calls made by the brethren for meetings; but it not being in accordance with this Conference, no minutes were taken of it. He said that Bro. Pinney and himself had made arrangements with the tent, but if the brethren in Western New York prefer any one to go with the tent instead of himself, or Bro. Pinney, they would submit to them.

It appearing impossible to proceed with the matter of business which was intended to be brought before the Conference, Bro. Robinson made a motion to adjourn the same without date, which was carried.

The religious meetings of the Conference were continued till Sunday evening. On Saturday afternoon Bro. Bywater preached, in the evening, Bro. Robinson, Sunday morning, Bro. Marsh, in the afternoon Bro. Galusha, who arrived on Saturday after the adjournment of the Conference, and in the evening, Bro. Robinson, which closed up the meetings of the Conference.

Some of the church in Buffalo considering that the wants of the West had not been acted on by the Conference, requested that an opportunity might be offered them of expressing their views on the great questions with which we are now connected, and on the wants and prospects of the church in this region. Agreeably to this desire, a meeting of the church was called by Bro. Turner, to meet at the chapel in Delaware-street at 2 p. m., on Sunday. Brethren and friends from abroad were invited to attend, but not to take any part in the matters to be considered. At the time appointed, there was a full attendance of the church, and most of those from abroad attendant on the Conference. Bro. Turner remarked, that in what action the church should take, they wished to be considered as speaking all they meant, and of meaning fully all they should say; and that in no case should any one charge, or surmise, that they held to or had any views covered, or that they meant to reach further than their literal language would seem to indicate. The following propositions were then laid before the church, and a unanimous vote of the church given to each, separately and distinct.

1. In our view, the recent distress of nations by pestilence, famine, and war, and the consequent bankruptcy and suffering; together with the perplexity arising from the rapid revolutions in Europe, the shaking of all nations, the breaking up of parties, the extensive and rapid spread of the war spirit, and the gathering of the kings of the earth to that great day and battle of God Almighty, furnish such new, additional, and clear evidence that we are in the end of time, that our faith groweth exceedingly that the Lord is at hand.

2. In our view, while these evidences are so striking, that many of our opponents are confounded, and some confess that they are omens, which warn mankind that the drama of this world's affairs is about winding up, it is no time for the Advent people to be doubting, languid, or cold in faith or works; but to be up and doing with their might as the Lord hath prospered them, to give the cause a new impulse, and spread the light of prophecy and history before their fellow-men with the least possible delay.

3. In our view, as it was the speedy advent of our Saviour, and the full and immediate preparation to meet him, which merged our individual and sectarian views in these most sublime and important subjects, and thus drew us together as a company of believers in peace and love, without the jars of controversy, till 1844; so it is an evidence of declension to elevate our peculiar views, to the strife and division of the brethren, against which we caution and exhort our editors, lecturers, and churches.

4. In our view, there are so many calls for lecturers in both new and old places, that the cause must seriously suffer, unless every brother who has health and ability to feed the flock of God, and preach Christ where he is not known, will come forward and throw himself into the vineyard of the Lord; and every brother who has this world's goods impart to the laborer, who is worthy of his hire, knowing that he who soweth bountifully shall reap bountifully.

5. In our view, the cause in Western New York would be greatly aided by a committee of correspondence, who might obtain information of all who wish labor, and how much and who are willing and wish to labor, and thus facilitate the intercourse between laborers and the churches, and also to act as a committee on missions, to receive and transmit the free-will offerings of brethren who may wish to give to aid the destitute brethren and churches far from them.

6. We sympathize with all our lecturers and editorial brethren in their labors of love, particularly with those whose arduous labors have impaired their health; and especially with Bro. Himes, whose extraordinary labors and sacrifices in the cause have brought upon him those afflictions under which he, in common with many others, now suffer.

7. Inasmuch as by the enlargement of the "Herald," and the publication of books, tracts, and charts, the "Herald" office is involved in expenses and debts which embarrass it, in consequence of the loss of Bro. Himes' health and labors, by which these extra expenses were to have been met; and inasmuch as these arrangements grew out of the wants of the cause, and were what was urgently needed, and would be abundantly useful if taken off his hands and circulated; therefore we will do our best to purchase

and circulate them, and recommend to the brethren in other places to do the same.

It was then requested by the church, that the above views should be published in the "Advent Herald" and the "Harbinger," as the views of this church. A request was also made by the church, that the Secretary of the Conference should furnish to the same papers a copy of the proceedings of the Conference for publication, that all may the more readily see why the church in Buffalo should thus act in church capacity on these great questions.

In accordance with the expressed wish of the church in Buffalo, the above action of the Conference held in this city is herewith furnished you for publication, though no vote of the Conference was taken therefor; and also the action of the church in a church capacity, which it is requested may follow that publication.

H. TANNER,

Sec'y of Conference.

N. B. We would request other churches in Western New York who sympathize with us, and wish to unite in some concert of action to sustain God's cause in this part of the field, to signify such desire through the "Herald" and the "Harbinger," and we will correspond.

Letter from Bro. L. Edwards.

DEAR BRO. HIMES:—Permit me to say to you (and I am willing to say it to all the world), that I am an Adventist, and have been since 1838, at which time I left my native State, Vermont, and came to reside in Illinois. In 1844 I commenced taking your valuable paper, the "Cry;" and although the name was afterwards changed to the "Watch," and subsequently merged in the "Herald," it has been to me like a shining lamp, to aid me in the study of the Scriptures.

I highly approve of your course, and hope all true Adventists will sustain you by their liberality and prayers. Strong is he who has called you and Bro. Miller, and a host of others, to raise the cry, "Behold, the Bridegroom cometh!" Be encouraged, dear brother; no wonder that the devil is exceeding angry at this cry to awake the slumbering virgins; no wonder that he is angry, since, by his cunning, a great portion of the world, (and many pious men, too,) have been led to look for one thousand years of peace and safety yet in the future on this old earth, which in reality is just ready to be purified by fire, and changed. No wonder that he should cause some who say they are Adventists to make shipwreck concerning the faith once delivered to the saints. He probably knows that his time is just at hand to be shut up in the bottomless pit, and a seal set upon him.

I know how to sympathize with you in your trials, having had similar ones.

Having had license from my brethren in '43 to preach, I commenced preaching, with intense feeling in my soul, on the coming kingdom and second advent of our Lord, confining myself as much as possible to the very words of Scripture, and trying, in my poor, imperfect manner, to show that we are to look for a millennium between the first and second resurrections. For a while things went on very pleasantly; God blessed the word, and men and women were brought to see themselves, and to turn to God and obey the ordinances of the gospel. Soon after a minister came among us to baptize and administer the Lord's supper. After preaching himself a while, and hearing me some twenty or thirty times, he declared to the brethren when assembled that I preached false doctrine, because it disproved his theory of a millennium in this mortal state of existence. But his declarations had but little weight on the minds of the majority of the brethren, and he quit preaching. Another brother, living remote from our most central place of worship, closed his doors against me for lecturing on the signs of the coming of the Son of man. That brother was afterwards expelled by the brethren for drunkenness, and afterwards died from the use of intoxicating liquors; so says his physician. But in all my trials, I try and pray to feel much of that same kind of compassion for opposers of the truth that the martyr Stephen manifested when he said, "Lord, lay not this sin to their charge."

I have often thought of uttering the Macedonian cry through the "Herald" to some of our Advent preachers, to come over and help us. I have not been fortunate enough to meet with one for five years, until a few days since, Bro. Young, who resides in this State, visited us and preached the gospel of the kingdom.

In 1843, all professed believers in the circle of my acquaintance, seemed to be looking for a happy state of the church before our Lord's personal coming. Now, a goodly number, by searching the Scriptures, have relinquished that theory.

There are three denominations of professed Christians in whose assemblies I am permitted to speak occasionally, and beg of men to look daily for the coming of the Son of man; but their leaders often reply, "It matters not whether he comes to-morrow, or a thousand years hence, if we are only prepared for death." But my greatest fears are, that I shall not, when the Nobleman returns, be found having done all that I could have done in his vineyard.

Hampton (Ill.), April, 1848.

Letter from Bro. J. G. Smith.

DEAR BRO. HIMES:—Amid the perils of these last days, and the darkness that covers the earth, and while you, through infirmities, cannot travel as formerly, it may not be uninteresting to hear of the prosperity of the good cause in which we are engaged; therefore I will give you some account of the cause where I have been laboring a few months past.

The third Sabbath in January I attended meeting in Campton, had a good time in presenting the reasons of our hope. Some spoke of the blessed hope, and of its consolations; while others declared

that what they had heard was Bible, let people call it "Millerism," or what they pleased. But it remains to be seen if they, after being persuaded that these things are so, will embrace and confess it, as did the ancients. On my return, I called on Bro. Moulton, in Holderness, whose family I found in deep affliction, a lovely daughter, about twenty-one years of age, having fell asleep the night previous. But we believe that she will come from the land of the enemy in the first resurrection, having left good evidences to those she left that Jesus was her friend. By request, I attended the funeral the next day; and while I endeavored to comfort those who mourned with the words of the apostle (1 Thess. 4:13, 14), God's Spirit was present to convict; and the result has been, the revival of God's work, and the conversion of nearly a score of souls. A more blessed work I never witnessed, although I have seen a larger number converted. At the commencement of the revival, the people were much prejudiced against the Advent doctrine, but it soon gave way; and some who had professed religion for years, embraced the Advent faith, and were not ashamed to declare it; while others, who, a few weeks ago, were proud and profane, gave their hearts to the Lord, and came out rejoicing in the blessed hope of soon seeing Jesus in his glory. I was often reminded of the beloved disciple John, while hearing the converts express their desire to see Jesus, which proves to a demonstration, that those who love the Lord with all their heart, will be comforted with the assurance that the Lord is coming. Since the revival commenced, fourteen have followed their Lord in baptism, and gone on their way rejoicing. My prayer is, that God will keep them from falling, and bring them, with all the saints, into his kingdom.

About the first of May the work seemed to stop; and on the fourteenth day a young woman, who had attended the meetings through the revival, and had not given her heart to the Lord, was taken sick, and died on the 17th; but it was manifest to those present, that He who said to the thief on the cross, "This day thou shalt be with me in paradise," did receive this repenting child. After her soul was relieved of its burden, she conversed freely about her departure, and told her friends that their separation would be short. O, the mercy and compassion of God! We think this has been the means of stirring up others to prepare, while in health, to meet their God. A father, who had lived many years in sin, and advocated the Universalist doctrine, was led to give his heart to the Lord. A number of others have been revived. Thus the work is again going on, and our prayer is, that it may continue till Jesus comes.

A word of consolation to my brethren. What is Christ now engaged in? We say as a people looking for the judgment, that he is now a Mediator. Shall Christ intercede for the world, and his children not labor to get men saved? O that God would lead us into the sanctuary, that we may discover the end of the wicked. It appears to me that the devil would be pleased to get us to believe that our work is done, before it is. But, my brethren, when Christ has nothing for us to do, we shall know it; but we are to occupy till he comes. When the great net is drawn to the shore, and when this gospel of the kingdom ceases to be sounded, the end will come. And as we believe that Zion's watchmen are called upon to sound the last solemn warning to this guilty world, may God enable us to do it faithfully.

I think that the brethren in this region are waking up. While we look at the agitated state of the world, we can but believe it will result in the time of trouble spoken of in God's word, and when God's people will be delivered. Come, Lord Jesus, take thy great power and reign.

Meredith (N. H.), June 12th, 1848.

Letter from Bro. J. F. Deans.

BRO. HIMES:—Although I have never had an opportunity of becoming personally acquainted with you, yet, by a constant perusal of the "Herald," I am made acquainted with your religious principles, and also the position you occupy as respects the great and fundamental doctrines on which the Advent faith is founded. Since 1843 I have been in agreement with you respecting those principles, viz., the glorious and personal appearing of Christ at the end of six thousand years from creation—(the exact time when these years will be accomplished, I have never been able fully to determine in my own mind, although I did look forward with some expectation to 1847 as the time when all things which were to transpire previous to our Saviour's second appearing would be accomplished); the righteous dead at the time of Christ's appearing being raised, and together with the righteous living, who will at that time be changed from mortality to immortality, and united in one glorious company, be caught up to meet the Lord in the air, as described in 1 Thess. 4:17, and there stand upon the sea of glass mingled with fire, having the harps of God, and singing the song of Moses, the servant of God, and of the Lamb, as described in Rev. 15th, which is nothing less than victory through the blood of Jesus; while the earth is undergoing the purifying process by fire necessary to destroy the wicked left upon it, who would not submit themselves to Christ, to be washed in his precious blood, sanctified by his Spirit, and prepared for glory; and also to prepare it for the abode of the righteous, who, when it has been thus prepared, will descend upon it to inherit it, as spoken of by David, and promised by Christ himself, when he said, "Blessed are the meek—(a characteristic of all true Christians): for they shall inherit the earth;" and enter the new Jerusalem, which shall have descended upon it, as spoken of in Rev. 21st, therein to celebrate the marriage-supper of the Lamb, and where Jesus Christ himself will sit down with his bride (the true church, composed of some of all nations, languages, tongues,

tribes, and people under heaven, who have complied with the conditions of salvation, and obeyed the gospel,) to drink wine with them in the kingdom of God, which he promised his disciples he would do when he instituted the Lord's Supper. Here commences the true millennium, when Christ, who is the believer's life, shall have appeared, and we, if faithful, appear with him in glory.

I consider the doctrine of two resurrections—that of the righteous and wicked—separated by the interval of a thousand years, (as brought forward and urged by Bro. Needham at the Boston Conference,) to be of vital importance to the interests of true religion; and had I been present, and honored with a seat, I certainly should have sustained, to the best of my ability, his resolution on this point. Destroy the doctrine of the two resurrections, and what will be the consequence? Why, that Universalism is true, of course; for if there is but one, that of course must be the first.—Hear the Revelator: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Now, if all are to be holy and happy during a thousand years after probation shall have ceased, the inference is plain, that they must be happy to all eternity. Again, if that is a general resurrection spoken of by our Saviour, in answer to the question put to him by the Sadducees respecting the woman who had seven husbands, asking him whose wife she should be when they should be raised, then certainly all must be happy, for they are said to be equal to the angels, and to be the children of God, being the children of the resurrection. But there is a worthiness spoken of in connection with this resurrection which we can have only by submitting ourselves to Christ and obeying the gospel, which all do not do; besides, the definite article being used to define this as a particular one, in distinction from that of those who are not found worthy, because they have not accepted of the terms of salvation.

Thus much I have said on this subject, hoping that those brethren who love the Advent cause will duly consider the importance of not giving countenance to the one resurrection scheme, which is advocated by so many at the present day.

It will be seen by the above that I am a firm believer in the Second Advent of Christ prior to the thousand years' reign, which doctrine, with the two resurrections, and the reign of the saints with Christ on the new earth, I have endeavored to make prominent, in their proper place, while engaged in the performance of my official duties as a local preacher in the Methodist Episcopal Church. I have found that these doctrines have been food to the souls of those who are living near to God, and striving to walk in all the commandments and ordinances of the Lord blameless.

Bridgewater (Pa.), July 3d, 1848.

Letter from Bro. Wm. Winn.

DEAR BRO. HIMES:—Will you please to insert in the columns of the "Herald," for the benefit of the readers of the same, the following extract of one of Mr. Davis's sermons on the resurrection and the day of judgment.

"Let us endeavor to realize the majesty and terror of the universal alarm on the final judgment day.—When the dead are sleeping in the silent grave; when the living are thoughtless and unapprehensive of the grand event, or intent on their pursuits; some of them asleep in the dead of night; some of them dissolved in sensual pleasures, eating and drinking, marrying and giving in marriage; some of them planning and executing schemes for riches or honors; some in the very act of sin; the generality stupid about the concerns of eternity, and the dreadful day just at hand; and a few here and there conversing with their God, and looking for the glorious appearing of their Lord and Saviour; when the course of nature runs on uniform and regular as usual, and infidel scoffers taking umbrage from thence to ask, 'Where is the promise of his coming?' In short, when there are no more visible appearances of this approaching day, than of the destruction of Sodom on that dreary morning in which Lot fled away; or of the deluge, when Noah entered into the ark; then, in that hour of unapprehensive security, then, suddenly, shall the heavens open over the astonished world; then shall the alarming clangor break over their heads, like a clap of thunder in a clear sky. Immediately the living turn their agonizing eyes upon the amazing phenomenon; some hear the long-expected sound with rapture, and lift up their heads with joy, assured that the day of their redemption is come; while the thoughtless world are struck with the wildest horror and consternation. In the same instant, the sound reaches all the mansions of the dead; and in a moment,—in the twinkling of an eye,—they are raised, and the living are changed. This call will be as animating to all the sons of men as that call to a single person, 'Lazarus, come forth!' O, what a surprise will this be to a thoughtless world! Should this alarm burst over our heads this moment, into what a terror would it strike many in this assembly! Such will be the terror, such the consternation, when it actually comes to pass.—Sinners will be the same timorous, self-condemned creatures then as they are now. And then they will not be able to stop their ears, who are deaf to all the gentler calls of the gospel now. Then the trump of God will constrain them to hear and fear, to whom the ministers of Christ now preach in vain. Then they must all hear; for 'all that are in their graves,' all, without exception, 'shall hear his voice.' Now the voice of mercy calls,—reason pleads,—conscience warns; but multitudes will not hear. But this is a voice which shall, which must reach every one of the millions of mankind, and not one of them will be able to stop his ears. Infants and giants, kings and sub-

jects, all ranks, all ages of mankind, shall hear the call. The living shall start and be changed, and the dead rise at the sound. The dust that was once alive and formed a human body, whether it flies in the air, floats in ocean, or vegetates on earth, shall hear the new-creating fiat. Wherever the fragments of the human frame are scattered, this all-penetrating call shall reach, and speak them into life. We may consider this voice as a summons not only to dead bodies to rise, but to the souls that once animated them to appear and be re-united to them. This summons shall spread through every corner of the universe; and heaven, earth, and hell, and all their inhabitants, shall hear and obey. Now, methinks I see, I hear the earth heaving, charnel-houses rattling, tombs bursting, graves opening. Now the nations under ground begin to stir. There is a noise, and a shaking among the dry bones. The dust is all alive and in motion, and the globe breaks and trembles as with an earthquake, while this vast army is working its way through, and bursting into life. The ruins of human bodies are scattered far and wide, and have passed through many and surprising transformations. A limb in one country, and another in another; here the head, and there the trunk, and the ocean rolling between. And now, at the sound of the trumpet, they shall all be collected, wherever they were scattered; all properly sorted and united, however they were confused; atom to its fellow atom, bone to its fellow bone. Now methinks you may see the air darkened with fragments of bodies, flying from country to country, to meet and join their proper parts:

"Scattered limbs, and all
The various bones, obsequious to the call,
Self-moved, advance; the neck perhaps to meet
The distant head, the distant legs, the feet.
Dreadful to view, see through the dusky sky
Fragments of bodies in confusion fly,
To distant regions, journeying there to claim
Deserted members, and complete the frame.
The severed head and trunk shall join once more,
Though realms now rise between, and oceans roar.
The trumpet's sound each vagrant mote shall hear,
Or fix'd in earth, or if aloft in air,
Obey the signal, wafted in the wind,
And not one sleeping atom lag behind."

I understand the Scriptures plainly to teach, that there will be two resurrections,—one thousand years to intervene between them,—the first of the righteous, at the second coming of Christ (for which I am daily looking), and the second of the wicked, one thousand years from that time. (Rev. 20th.) The righteous living will be changed at the coming of Christ. (See 1 Cor. 15th, and 1 Thess. 4th.)

Hudson, July 4th, 1848.

Extracts from Letters.

From Pitcher (N. Y.), July 3d, 1848.

DEAR BRO. HIMES:—I have been a constant reader of your paper for the last five years, and it has been a source of much satisfaction to me. I have not the privilege of attending the Advent meetings, on account of old age and infirmity; and I feel very grateful for the information I get from the "Herald." It rejoices my soul to hear from the flock scattered abroad, and to learn that they are rejoicing in the hope of soon seeing Jesus. I feel that this is a blessed hope for the children of God, and worth living for. The Advent people have many trials to pass through, but the Lord is able to deliver them, if they will only call upon him. I feel that they have but a short time to be tried; and when they have been tried sufficiently, Jesus will come and receive them to himself.

There are a few in this region who are looking for their King to come and deliver them from this sinful earth. They meet twice a week to exhort one another as they see the day approaching. They meet with much opposition from the enemies of Jesus, and even from those who profess to be his followers. They tell us that we are in error, and that if we do not repent we shall be lost. But we feel that it is not an error, but the blessed truth, and that we are sanctified through a belief of it. I saw the first sign, and I have strong faith that I shall see the last one, which is the sign of the Son of man, for I believe it is not far distant. I am waiting, watching, and praying to be ready for his coming and kingdom. L. HOLZ.

From Brewer (Me.), June 27th, 1848.

DEAR BRO. HIMES:—Within the last two weeks I have visited Exeter, where I found a good company of excellent brethren, who showed their love by their works, by giving of their substance, and helping me on after a godly sort.

Our Brewer meeting was removed to Elder Smith's barn, as the school-house was too small to contain the congregation, and we were denied the privilege of the meeting-house, although our brethren were proprietors in it. The congregation was large, and the best of attention was paid to two discourses on the prophecies, which occupied, I should judge, four hours in their delivery.

The brethren from all the churches in this region assembled, and united their voices in the solemn but delightful worship of God. The community generally turned out, and much prejudice was removed from their minds. In short, it was one of the most solemn meetings I have attended in the State.

Bro. Smith is exerting a good influence in this part of the country; he is rather sanctified to the cause—his heart is for the truth, his house for the pilgrim and Advent lecturer, and his barn for meetings.

Yours in hope, I. R. GATES.

From Edgington (Me.), July 3d, 1848.

DEAR BRO. HIMES:—It is with heart-felt satisfaction that I am enabled to say, that the cause of truth is on the rise in this vicinity. The visit of Bro. I. R. Gates among us has, according to present appear-

ances, proved very beneficial. Quite an interest has been awakened in the neighborhood in which I live, and some few manifest an interest who have heretofore been indifferent to the Advent movement. We hope for fruit to the glory of God.

Our Conference at Orrington was characterized with the general attendance of the friends of the soon coming Saviour, while the best of feeling was exhibited both in deed and in word. Bro. I. Damon, who has for a few years past been very sanguine in his belief of the "shut-door," has been led to see the error of that position, and now manifests the most free, loving, humble, and devoted spirit. Although, from various causes, the brethren in this place have stood aloof from each other at times, yet now a disposition seems manifest to "leave the things which are behind, and press towards those which are before," and strive to build each other up in their most holy faith. In commemorating the sufferings, death, and speedy coming of our divine Saviour, our hearts were warmed by his heavenly love, and from fifty to sixty, who are looking for and loving his appearing, were constrained to say, "Lord, it is good for us to be here." That this spirit may be felt and exhibited until Jesus shall come in the clouds of heaven, with all his mighty angels, is the hearty wish and fervent prayer of your brother, hoping for eternal life.

THOS. SMITH.

The three following letters were all received without signatures, last week. A little want of carefulness in giving the exact Post-office address, county, state, signature, &c., frequently puts us to great inconvenience. The first one has been a long while coming to hand. If the writers will apprise us of their names, we will attend to their wishes.

From Oak Grove, May 23d, 1848.

Enclosed you will find \$2, the amount of which you will please to send in pamphlets, such as your judgment may deem best calculated to awaken a sleeping multitude. Two or three of the pamphlets I wish I will name, the balance I will leave for you to select. Please send me one dozen copies of "Time of the Second Advent—What do Adventists preach now on the Time?" One dozen of "Promises Concerning the Second Advent," (ninety-one texts,) and one dozen of "Miller's Apology and Defence." Please say what the postage will amount to. Should there be nothing else on hand calculated for the above expressed object, please appropriate the balance for the good cause, after paying yourself for those I have named.

From Lansingville (Tompkins Co., N. Y.), July 8th, 1848.

DEAR BRO. HIMES:—I have taken your paper from the commencement of the "Midnight Cry," and have invariably paid in advance, except for the last and present volumes. I paid Bro. Robinson, of Rochester, for the last volume, about the last of December, and have seen no credit. At the commencement of the present volume, I sent a dollar in a letter by our Postmaster, but no credit was seen. I afterwards got him to write for an explanation, and there was no notice that you had received that letter. Please explain. I now send one dollar, and wish you to send me a set of the Tracts on Prophecy, and credit me the balance of the dollar on the next volume.

From Syracuse (N. Y.), July 10th, 1848.

DEAR BRO. HIMES:—I enclose \$5, and want you to send me one of Birks' Exposition of the Four Prophetic Kingdoms of Daniel. I suppose you will have to send it by express. The remainder of the money apply to my account.

Obituary.

THE DEATH OF DEACON JONATHAN WILSON.—This wise and worthy brother in Christ died June 30th, at his home, in Granville, Ohio, aged fifty-three years, eleven months. He was born in Salem, Mass., in 1795, and was left an orphan in his third year. He joined the Branch Church in 1815. There, under the teaching of Joshua Spaulding, he heard the great doctrine of the Second Advent of Jesus at hand, and its kindred themes. When he read the Bible relative to personal responsibility, and the individuality of obedience and salvation, he came out, was baptized on the profession of his own faith, and joined the Baptist church, of which he was a pillar, and the pride. After his removal to Granville, he became the friend and supporter of the Baptist College as well as the church.

On hearing of Bro. Miller's Advent views, his early instruction was revived. Such was his habitual candor and fidelity to his Lord, that he could but speak of the unscripturality of the popular faith: the spiritual second advent, mystical resurrection and reign of the saints. Instead of being met by that once Bible people with Bible arguments, he was told that he (Deacon W.) "held some views which could not be sustained from the Bible." What views! said he. The pastor said: "The immortality of the soul! Immortal soul is not found in the Bible!" The argument was, that as he held to that from popular opinion, affirming its truth, unsupported by any *Thus saith the Lord*, he ought or might also hold the prevailing views of the Millennium in the same way.

This led to his first enquiry into the Bible subject of immortality. He found that his pastor was right in saying, that "Immortal soul (or its equivalent) was not found in the Bible." Then he "confessed Christ" in that important part of his truth. He believed and taught that by sin all men are mortal, that mortals attain immortality only by "Jesus and the resurrection," at the last trump.

The church arraigned him for trial, brought forward their "articles of faith," and sought for witnesses. They found it difficult, however, to proceed against so spotless a character—so firm a supporter

of Bible truth—so worthy a Christian; but he made "a good profession" of his faith, by reading it in plain language from the Bible. He made "no comments on" the texts he read, but added: "There, brethren, is what I believe—I believe the Bible!" The President of the College, in the presence of six ministers and the church, said: "Damnable heresy!" The feeling was, "What need have we of further witnesses! you have heard out of his own mouth." They had heard the positive, unambiguous language of the Holy Scriptures. Then, though he had given his hundreds to the College and the church—been very highly esteemed as a citizen and Christian, and the boast at least of the former pastor, they voted to withdraw the hand of fellowship. It was virtually voting, that the Bible taught such heresy, and will be reviewed and reversed soon at the coming of our Judge.

Thus excluded, he, with others of "like precious faith," met frequently to pray, study the Scriptures, and "break bread" in remembrance of "the coming One." Thus the Gospel was held up "for a witness to all" that region.

He did not adopt the doctrine of the Advent near, or any other, without the most satisfactory evidence; then he was frank and fearless, yet kind and Christian in advocating them. No one ever obtained an advantage over him in argument against his "blessed hope" of soon seeing his coming Saviour, or his Bible view of immortality. He was an honest man, a firm believer in Revelation, and an exemplary Christian. Such was his integrity and strength of moral principle, that he dared believe and openly avow the truth of God, however unpopular.

His disease, congestive fever, acted first on his brain, and then on his lungs. It naturally prevented a mis-called triumphant death; for no one triumphs where he is himself overcome, and laid low in the dust. The "victory" over "death" can never be obtained but by the resurrection, or translation. (1 Cor. 15:50-55.) Then further, Christian character must be judged of, if we judge correctly, by the life, not by death under a disease which prevents reflection. Our Lord's rule of judgment is: "He that is not ashamed of me and my words—I will not be ashamed of." But our brother sleeps, awaiting the consummation of his hope at the seventh, "the last trump," which by general consent is soon to sound. "Then this mortal shall put on immortality," Amen.

The Episcopal clergyman officiated at his funeral, assisted by Bro. Gite, who made a clear statement of Bro. Wilson's views. Those who had rejected and repudiated, in the person of Deacon W., the Bible doctrines of the Second Advent and resurrection, "at the last trump," were deemed incompetent to conduct the solemnities of that occasion. The Episcopal church (though individuals may not) gives prominence to these lofty and thrice holy themes; but the Baptist church, in all its popular branches, has in a great measure lost the true idea and object of both baptism and "the Lord's Supper." The form is of little worth without the substance.

A widow, brother, and numerous friends are left to lament his loss. May they cling more closely than ever to Him who is "the resurrection and the life." He is the trusting widow's unailing Friend. By this bereavement He is endeavoring (not death, the curse of sin, but) the Christian's hope—the Second Advent, and the resurrection to "glory, honor, and immortality," in the Kingdom of God.

"Break from his throne, illustrious morn!

Attend, O earth! his sovereign word;

Restore thy trust! a glorious form—

Call'd to ascend and meet the Lord." J. E. C.

New Bedford (Mass.), July 13th, '48.

The facts embraced in this notice are furnished by the brother of the deceased, Deacon Joseph Wilson, of Cincinnati. The most important of them were also given verbally to the writer, in his last interview with the deceased.

J. E. C.

[This is the first we had heard of the death of Bro. Wilson. He will, we doubt not, put on immortality at the resurrection of the just. By this we understand more than mere existence. It includes the blessings promised the righteous, which the wicked will never attain unto.—Ed.]

DIED, in Charlestown, the 5th inst., Bro. WARREN TAYLOR, after a long and painful illness. Although he suffered much, yet most of the time he was filled with joyful hope. He hoped and longed to see his Saviour before his death; yet the blessed assurance of a part in the "first resurrection," at the time of the Second Advent, (which he believed was near,) gave a glorious triumph over all. "He sleeps in Jesus, and is blest." Bro. T. was a member of the Advent Church in Boston.

Sister MIRIAM W. HASTINGS, whose death we noticed last week, was a devoted and faithful member of the Advent Church in this city. She endured a painful and lingering sickness; but being cheered by the blessed hope of a part in the "first resurrection," she bore it with patience and resignation. We have all lost a beloved sister and friend, whom we hope to see again at the second coming of our Lord. May God sustain Bro. Hastings in his painful bereavement.—He has the sympathies and prayers of the Church in Boston.

Bro. LOWELL SANBORN, of Guilford, N. H., fell asleep in Jesus on the 16th of May last, in the faith of soon returning from the land of the enemy in the first resurrection. He suffered much in his sickness, but he endured it with Christian patience. He was one of the few that helped to sustain the cause in its prosperity and in its trials in that place. May our sister, who is left, be sustained until they meet again in Eden restored, where death will never come.

JAMES G. SMITH.



Luke 9: 38-39.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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Things Seen and Unseen. (2 Cor. 4:18.)

BY MRS. ELIZABETH S. HALL.

O, have you seen the pleasant shade,
Produced by nature's verdant trees,
And felt the zephyrs as they played,
Refreshed with a summer's breeze?

And have you seen them one by one,
Laid prostrate 'neath the stately oak,
Whether by dreadful tempest done,
Or by heaven's ethereal stroke?

And did not then the mournful tear
Fall mournfully from your cheek,
And as you thought of friends most dear,
Could you express your grief, or speak?

Refreshed they not your memory then
Of home, of parents, once so kind,
Of brothers, sisters, ne'er again
To see, while you are light behind?

The verdant trees, the pleasant shade
Destroyed, we'd pass unnoticed by,
If in them we saw not displayed
The wreck of friends, for whom we sigh.

And let us look at things not seen,
And from them gain instruction too,
There is another heaven serene,
Where not a cloud obstructs the view.

And let our light afflictions tend
To bring us to that heavenly home,
And cause that faith her wings should lend,
And teach to triumph o'er the tomb.

Western Christian Journal.

Apocalyptic Sketches.

BY REV. JOHN CUMMING, D. D.

THE DAY OF THE LORD.

"The day of the Lord cometh as a thief in the night." "For when men shall say peace and safety; sudden destruction cometh upon them, as travail upon a woman with child." And "as in the days of the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall the coming of the Son of Man be." No man knows when the crisis shall come. But, whether our Lord shall come, like the lightning flash, rending—striking before it warns—consuming; or whether he shall send the influenza, or the cholera, which hovers on our horizon, and is suspended at our shores, waiting to do its havoc, and discharge its mission the instant God permits; whether, I say, he comes for us, or calls us to him, are you ready? You that love father and mother more than Christ—you that love traffic, and goods, and profit, more than your souls—you that are not ready to take wing, and fly like doves to that eastern window—you that, like Lot's wife, are looking back at the things of the world you have left behind—you that cannot say, like Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation"—you that are strangers to the power of the truth of the blessed Gospel—what is your hope? Two thousand per week are now dying above those that have died in the corresponding period of other years in London alone. The pestilence walks at our doors—the plague is on the wing—some of you, to-day healthy and vigorous, may never again hear the Gospel in Exeter Hall, or elsewhere. Oh! what a responsibility then falls upon us both! If you perish without a Saviour, if you are not washed in that blood, I know of nothing that remains for you but an eternal and irretrievable hell, "where their worm dieth not, and the fire is not quenched." The avenger is at your heels—flee, my dear hearers, to the Refuge; the destroying angel is on the wing, have recourse to the precious blood of sprinkling; the day of death may come to-morrow; and naked, with nothing but your responsibility upon you, you must stand before that God be-

fore whose eye all hearts are naked, and all secrets disclosed. And, O! my friends, a lost soul! what language can describe it? what a wreck! what a terrible ruin! what a loss, irretrievable, hopeless, eternal! And yet you are perishing beside the very tree of life—ignorant amidst the light of heaven. The Saviour bids you believe. The Son of God stretches out his arms to reclaim you. God the Father waits to bless you. Let every such soul in this assembly, this very night, before he retires to rest, fall down upon his knees, and say, O my Saviour, wash this guilty soul in thy blood—fill this blighted heart with thy Spirit—make me thy child; and then, whether thou comest to me, or takest me to thyself, I shall be able to close my pilgrimage in time, which is the commencement of my inheritance in glory: saying, "Come, Lord Jesus, come quickly." Amen.

THE SEVENTH VIAL.

I endeavored to show you, on a previous occasion, that the symbols in the Apocalypse are to be understood mainly in their moral and figurative import; but I also observed, as you will recollect at the same time, that whilst they have their moral, which is their true meaning, they have generally a literal, which is their secondary meaning. I quoted an illustration of this from that ancient prophecy of Balaam, when he spoke of "a star from the east," meaning by that star, the Messiah. The advent of Christ was the fulfilment of that symbol; but we notice, that at the same time there was a literal, meteoric star, that heralded the advent of Christ; and thus, whilst its main meaning was its figurative one, its secondary meaning was its literal one. So we may expect here, that this tainting of the atmosphere is, primarily, indeed a moral and a social influence; but, secondarily and subordinately, a literal and actual influence on the atmospheric air. We may, therefore, expect that the physical air will be tainted as well as the moral one; and may I not venture, without attempting to identify too minutely, to ask, are there not signs that indicate the taint that is here alluded to? Let me ask you, though the influenza has visited us before, let me ask the medical men in this hall to say, whether the universal construction of that epidemic be not that it is a taint in the atmosphere, and communicated, not by personal contagion, but through the air that we breathe? If it be true that the cholera is suspended on our shores, floating, like a fearful miasma, upon the outskirts of our beloved land, ready to rush upon the empire, the instant that the repressive providence of God is withdrawn, has it not been, let me ask, the almost unanimous verdict of scientific and medical inquiry in this matter, that the cholera is not contagious? I would go to the sickbed of a man dying in the agonies of cholera, just as I would go to the sickbed of a man dying in consumption, or any other disease. It is not contagious. The Apocalypse speaks of contagion in the air as its source. Science adds its amen to Scripture, and says it is so. Therefore, if we are to be visited by that plague, my dear friends, do not shrink through fear in attentions to the dying. Go to their bedsides, and minister to their comfort, and, if possible, to their cure. Take the discovery of science that it is not contagious, as the human precaution; take the 91st Psalm as the Divine prescription, and remember the seventh vial—that the air, not personal contagion, will be the source of that calamity, should God be pleased to send it.

Of course, in thus identifying disease with the atmosphere of its vehicle, I have descended, perhaps, to what some may call needlessly minute references. But we can conceive what has already taken place to be magnified a thousand-fold; and, when that calamity shall come,

we may recollect, when we see its ravages around us, that Scripture has not only its moral, which I admit is its main reference, but also its literal, which, I have said, is its secondary, or subordinate reference.

Its main reference, however, I proceed to remark, is, that the moral, social, and political atmosphere will be disarranged and disturbed, probably disorganized, as soon as this vial is poured out upon the air. Are there no signs and symptoms of this in the present day? Is it not the fact, that great political parties are at this moment totally disorganized, and great leaders, worshipped a few years ago, either cast off, or execrated by many, now? Matters are worse beyond the Channel. There men high in office have fallen in succession, under the most humiliating and miserable eclipses. Is it not obvious to every beholder, that at this very present moment, there is such a fusion and confusion of social, political, ecclesiastical parties, that it seems to resemble that dislocation and disintegration of atoms which, in the physical world, precedes new, startling, and it may be, more glorious combinations? We have only, therefore, to look abroad upon the political world, without being politicians, to see that the social and political atmosphere of the present day is affected and disturbed to a great extent. But the atmosphere will not only be disturbed, it will also be tainted; we may expect that there will arise frightful views and notions of Divine truths; strange and awful heresies; misconceptions of fundamental principles; new and extraordinary schemes for the regeneration of mankind; old principles will be superceded; new theories will be broached. In such circumstances Christians will find that the only charter they can go to, the only loadstar that can guide them, will not be the traditions of men, or the dicta of great synods, or whole benches of bishops, or the conclusions of councils, but only "the law and the testimony," the word of the living God.

There will be rocking thrones; there will be subverted dynasties; there will be dislocated systems; there will be nations scattered and shaken as by a whirlwind, and the hearts of the great and the mean, the rich and the poor, trembling for fear of the things coming on the earth. I gather this by inference. I may be mistaken: I think I am right: time will determine the import and the nature of the prophecy.

This is also further illustrated in the 18th verse: "There was a great earthquake, such as was not seen since men were upon the earth, so mighty an earthquake and so great." The French Revolution, you recollect, was signalized by an earthquake. I need not state that the most eminent writers who have made any reference to that revolution, called it so. Thus, Alison, whose history I have recommended to you before, calls the French Revolution "that great earthquake." I may here pause to state the very remarkable fact, that, dating time from the commencement of the globe, and on the supposition that the Jewish idea is a right one, that as there are six days in the week, and the seventh is the Sabbath, so there will be six millenniums, or periods of a thousand years in the lapse of time, and the seventh will be the Millennium. It will follow from that interpretation—which I omitted to state in my previous lecture—that we are now at the close of the thousand years that constitutes the world's Sabbath. It may be, then, if this be so, as in the words of Cowper, the best and noblest of England's poets, because exemplary as a Christian in all he wrote, as well as in all he lived:—

Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of the sea
Before a calm, that rocks itself to rest.

Angelic Sympathy.

BY CHARLOTTE ELIZABETH.

(Continued.)

The word *cherubim* signifies flaming ones; and we find either flame or its concomitant, a cloud of smoke, generally present, when the Lord was pleased to manifest himself, under the Old Testament, either in the temple or to his people apart from it; we are also told that the second coming of our Lord in great glory, accompanied with the holy angels, shall be in "flaming fire." We have just enough information respecting this order of the celestial servants of our God to believe that they have some special office of peculiar attendance on their King. David says, "He rode upon a cherub, and did fly," (Psalm 18:10;) and again—"The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Psalm 58:17. We may compare such expressions with the chariots and horses of fire seen by Elisha's servant, and that which took up Elijah into heaven; and without intruding improperly into things not seen, we may be allowed to believe that glimpses have been given into realities hereafter to be fully known and understood, while the assurance that such glorious intelligences do exist, and in great multitudes surround us, fulfilling each the will and rendering prompt service to their Master and ours, is most soothing to the child of earth who, exiled from the bright company of sinless beings, pursues his way in loneliness of spirit, often feeling as though throughout the wide creation there was no being to sympathise with him now, though he may look forward to such communion hereafter as disembodied spirits can together enjoy.

Ezekiel had another vision, in which the angel showed him marvelous things: things that to this day are unfulfilled, and concerning which the church remains in greater perplexity than in almost any other prophetic matter. Having been brought in the vision of God to a very high mountain in the land of Israel, he says, "there was a man whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed." Ezek. 40:3.—This divine messenger measures out, and describes to the prophet with the most minute exactness, a city and a temple of which we as yet know nothing; but it is a marvelous instance of prediction and direction, continued through no fewer than eight chapters, by the means of this angelic instructor, who almost appears identical with the angel described by St. John, as employed in like manner for his instruction.

We now arrive at that lovely portion of Scripture, the book of Daniel, and may trace more at large what has already been repeatedly noticed. Daniel was greatly favored by direct revelations from the Lord: the king's dream and its interpretation were made known to him, to the conversion as we may hope, of the once proud and blood-thirsty tyrant, Nebuchadnezzar. In like manner, he was enabled to show forth to the miserable Belshazzar his coming doom, with the downfall of great Babylon, the vivid prototype of that idolatrous, harlot-city Rome, which in our day rules and riots, and ripens for sudden destruction. Under Darius, the prophet again enjoyed such favor, influence, and command, as moved to envy the selfish princes of the kingdom. They sought occasion, but found none, to carry an unfavorable report

against him, to his royal patron: and at length they were driven to the extremity of inventing an offence, that Daniel was sure to commit, by making it penal to pray to the God of heaven. The device succeeded: Daniel prayed repeatedly and without disguise; and a few hours saw him cast into a den, where hungry lions were impatiently awaiting their accustomed meal.—We are not introduced to that scene of peril, of darkness, and of horror—the noisome abode of ferocious beasts of prey; strewed with the splintered bones of the many human victims that Babylonish cruelty delighted, even as its antitype delights, to prepare for barbarous slaughter. We only know, that after remaining there during the night, the faithful servant of the Lord was able to answer the king's sorrowful inquiry, by saying, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Dan. 6:22. He had other company than the ravenous beasts, who were thus chained back into the innocuous character that they bore in the garden of Eden, and to which they shall again be restored, when the Conqueror of sin and death comes to reign over a renovated earth. The darkness of the dungeon was no doubt chased away by the same "bright light" that shone around Peter in his prison; and angelic converse cheered the hours, while the noble beasts were crouching around, unconscious whence arose the calm, under the influence of which their ferocious feelings were so lulled, that a lamb might have lain down among them in safety. The angel had doubtless power to intimidate, and forcibly to restrain the ravenous beasts; or the terrible-ness of his aspect might have awed them into trembling submission; but it is more consistent with the loving, compassionate disposition of an angel, when dealing with those who are not at enmity with God, to use gentleness, and to bring peace.

But it was in the course of his prophetic visions that Daniel has related the fulness of angelic communication repeatedly made to him. These visions, in point of time, preceded his deliverance from the lions; the first being in the first year of Belshazzar. Here, the rise of the little horn, the Papacy, was revealed; and its final destruction is thus awfully described. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7:9-11. Troubled and grieved at the mysteriousness of these fearful things, the prophet "came near unto one of them that stood by, and asked him the truth of all this;" (verse 16), and he received an interpretation, distinct and full, setting forth the grand outline of this world's history, until the glorious termination, when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verse 27. Whether the interpreter in this instance was the same who afterwards became his teacher, Daniel does not say; but when at the end of two years another vision appeared, he says, "It came to pass when I, even I, Daniel, had seen the vision, and sought for the meaning, then, behold there stood before me as the appearance of a man. And I heard a man's voice, between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man; for at the end of the time shall be the vision." (8:15-17). This is the first time we have mention made of Gabriel, the honored messenger of so much mercy to man; but indeed the latter part of the book of Daniel brings us more in contact with angels than any that precede it; enabling us to form, as it were, an acquaintance with those whom we humbly hope to associate with through eternity.

Some years after this, when Darius had been made king over Chaldaea, Daniel, computing the time revealed to Jeremiah, found that the restoration of his people to Jerusalem could not be far distant; he accordingly set himself to seek by prayer and supplications, with fasting, the promised mercy. He made a touching con-

fession of sins, personal and national; pleaded the cause of God's afflicted exiles, and implored the removal of his chastening—the renewal of his former love to Israel. The prayer is one we cannot too generally adopt. Having continued in this beautiful prayer for some time, the prophet says,—"And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplications before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision in the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." Dan. 9:20-22. The sequel has already been quoted: and the revelation made to Daniel is so conclusive as to the time, the object, and the consequences of our Lord's first coming, that the Rabbinical teachers to this day withhold that part of God's word from their people, assured that it must at once enlighten them on a subject where, being themselves in darkness, they earnestly desire to keep their brethren shrouded from the light of day. Three years afterwards, when Daniel again was fasting and mourning before the Lord, another revelation was vouchsafed to him, more full, comprehensive, and remarkable, than any we can point out; for it embraces a period commencing with Daniel's time, and stretching out to the end of all things. The vision which he saw is very mysterious; one of the descriptions so closely resembling that which John gives of his glorified Lord, that we must pause to apply it to a created angel. "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Dan. 10:5-6. This vision was unseen by Daniel's companions; "but a great quaking fell upon them, so that they fled to hide themselves. He was left alone, and fell into a trance: and in this state, 'Behold a hand touched me, which set me upon my knees and the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words which I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.'" Dan. 10:10,11. It appears that there may have been a change of persons here: we are not told that the speaker was the same with him whose glorious appearance so overpowered a man accustomed to awful sights of heavenly splendor, and whose presence, though unseen, was so felt by his companions, as to send them trembling to a hiding-place. This last circumstance has no parallel in any record of the kind; for in all other cases, the individuals were terrified only by what they saw and heard. We would, however, be reverently cautious in deciding a matter infinitely too high for any child of man. When this last speaker had spoken farther, and told him of the opposition made by the prince of the kingdom of Persia, and the help given to him by Michael, and added that he was about to tell what should befall the Jewish people in the latter days, Daniel says,—"And when he had spoken such words unto me, I set my face towards the ground, and I became dumb. And behold, one like the similitude of the sons of men touched my lips; then I opened my mouth and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength; for how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee; be strong, yea be strong." Dan. 10:15-19. It is probable that this angel was Gabriel, who had used language exactly similar on a former occasion, as being sent to instruct him, the man "greatly beloved." He proceeds to relate the wonderful things that that it pleased the Lord to reveal for the comfort and encouragement, no less than for the instruction of his church; and we are told, "In the mouth of two or three witnesses shall everything be established." Such confirmation was added to the angel's assurance, "Then I Daniel looked, and behold, there stood other two, the one on this side the bank of the river, and the other on that side of the bank of the river. And one

said to the man clothed in linen which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Dan. 12:5-9.

When we read of things being shown in a vision, we are apt to regard it as all the imagery of a dream; and those who find it difficult to realize to themselves the actual existence of spiritual beings, always apply the word vision as opposed to what it actually imports: they interpret it to mean not something seen, but something not seen: a mental phantasmagoria, unreal, and easily produced by a disordered state of the bodily functions, affecting the brain. This, of course, no believer can for a moment venture upon connecting with anything declared in Scripture: but many seem to think that what the inspired writers are described to have seen of angelic beings, was only a sort of allegorical representation; a vehicle for conveying to their minds certain impressions concerning the divine will and purpose. So far from agreeing in these phantomizing interpretations, we believe Daniel to have truly seen with his bodily eyes the angels of God, even as the keepers at the sepulchre and the disciples saw them at the Lord's resurrection; and as we shall all see them when he comes in the glory of his Father, with the holy angels. God can speak to his servants without any such intermediate agency, as we find in a multitude of instances throughout the Scriptures; but in some cases he has seen fit to employ one or more of the heavenly host, and has also commanded his witnesses to record it for our instruction. We surely owe it to our Divine Teacher to receive with thankful humility and undoubting credence, what he has vouchsafed thus to reveal to us of the interest taken by his angels in the concerns of men; and to believe that a book, not one thing contained in which may we dare to take away or to alter, the whole being given by the inspiration of God, and profitable for doctrine, for reproof, for correction, instruction in righteousness, that such a book is not a volume of riddles and allegories; but is a plain, comprehensible declaration, no less of what we are to believe than of what we are to do.

The Attributes of God.

"And the Lord descended in the cloud, and stood with him (Moses) here, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Ex. 34:5-7.

In this text God proclaimed his own name, or made Himself known to Moses. Moses, the conductor of the Israelites, brought them out of Egypt, through the Red Sea, into the wilderness of Arabia, to Mount Sinai. There they sinned more heinously against God than ever before, by the golden calf which they made and idolized. The Lord, indignant at their idolatry, said to Moses: "Depart, and go up hence, thou and the people—unto the land which I swear unto Abraham, to Isaac, and to Jacob—I will not go up in the midst of thee." Ex. 33:1-5. Here this faithful man found himself in great distress, and in a severe trial. While however in this melancholy condition, he sought refuge in God by fervent prayer, soliciting him for pardon, favor, and grace. The Lord inclined to his prayer, and told him: "My presence shall go with thee, and I will give thee rest." Moses, however, in order to become more confirmed and more sure that God really would go with them and give them rest, desired to see God's face and glory. God, however, told him that his face should "not be seen." God then gave him the promise to proclaim to him his name, and to let his glory pass by him—and showed him the place where he would reveal to him his name. This was to take place in a rock's cleft on Mount Sinai, (Ex. 33:21, 22,) where he had previously received the ten commandments of God;—there Elijah

lodged in his flight from Jezebel, when the word of the Lord came to him and "the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord." 1 Kings 19:9, 11. On this mountain of God it was that Jehovah, in a cloud, came to Moses, proclaiming to him His own self, when he said, Jehovah, Jehovah, Elohim," or, "The Lord, The Lord God, merciful and gracious," &c. In our translation the names El, Eloah, Elohim, are expressed by the term—God—and the names Adonai, Jehovah by the term—Lord.—The term Elohim (God) is in the plural number, and indicates a plurality in the nature of God. Dr. Clarke says: "The term Elohim is certainly the plural form of El, or Eloah." It signifies Gods. According to Dr. Watson, God indeed is but ONE; He is however also Elohim—Gods—adorable. God said to Moses, (Ex. 6:3,) "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them." He revealed Himself as "El Schaddai," that is, "God all-powerful, or all-mighty God. And Elohim as the Creator and Preserver of the Universe. To the children of Israel He revealed Himself as the God of the covenant towards His Church.—In this sense He is called Jehovah.

Jehovah signifies existence—the Self-existing One, who is, and was, and will be. The eternal, faithful, and unchangeable One. He said to Moses: "I AM THAT I AM." To Abraham, Isaac, and Jacob, he was the Promise, that their seed should inhabit the land of Canaan; here to the Israelites He was the Fulfillment, or Jehovah, who is what He promises—in this sense his name Jehovah was not revealed to Abraham, Isaac, and Jacob. In other respects the name Jehovah was well known to them. Jehovah is what the Jews termed "Tetragrammaton;" or the name with four Letters. And from a holy veneration, they would neither write nor express it. In consequence of which the correct orthography of this name is entirely lost. The expression in the text, "The Lord, The Lord God," pre-supposes the duality of God, then follow the attributes which are to be found in the name Jehovah. The attributes of God are God* Himself, and no isolated things. Hence He is not only wise, but wisdom—not only righteous, but righteousness, &c. The first of His attributes is,

MERCY.—He is merciful; hence He says: "And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." Ex. 33:19. God tells us plainly through the prophet Isaiah (55:7) to whom He is merciful. He says: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." He is merciful to every one who forsakes sin, and becomes truly changed in heart and converted to God; because Jehovah is the eternal compassion—the endless commiseration. The second is, his

BEING GRACIOUS.—He is gracious, and not only gracious, but the eternal benevolence.—Grace is his free gift; hence he is termed, "The Giver of all good gifts." He endows us—He makes us rich. The third is, his

LONG-SUFFERING.—He "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." He has patience with our infirmities—"He knoweth our frame." The fourth is, his

ABUNDANCE IN GOODNESS AND GRACE.—He is the great God—omnipresent, omnipotent; and according to his greatness is his mercy and grace—He is immensely rich in good gifts; hence he gives "wine and milk without money and without price" out of the abundance of his grace. The fifth is, his

FAITHFULNESS.—According to his greatness He is faithful. Whatever He promises He certainly will fulfil.—"I AM—Yea and Amen in Christ Jesus."—His promises are himself—He is what he saith—faithful. The sixth is his—

RIGHTEOUSNESS.—He requites every one according to his works, be they good or evil. He keepeth mercy for thousands—that is, continually for those who love Him and keep his commandments. But He will by no means "clear"

* We are in the habit, from the meagreness of our language, and the contractedness of our conceptions, to distinguish between God and his attributes, but they are essentially one. One of the ancient Rabbins says: "Among the creatures, they and their names are two different things, but respecting the blessed God—Ipse est nomen ejus, et nomen ejus est ipse—himself is his name, and his name is himself." The same might be said in reference to his attributes.

the guilty, and pronounce him innocent; but "visiteth the iniquity of the fathers upon the children, and upon the children's children"—yet only when the iniquities of the father are practised by the children; for "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Ezek. 18:20. It is likely that the prophet has reference here more particularly to national iniquities than to idolatry—a sin which God has oftentimes punished severely among the Jewish nation. Personal sins are personally punished by Him.

Thus God revealed himself as Jehovah, eternal, independent, unchangeable, true, faithful, merciful, long-suffering, and gracious; as the great One—including his omniscience, omnipresence, and omnipotence; and finally as the righteous Judge of our works. Such a God, who possesses all perfections, is the God of our existence, and the Jehovah of heaven. May He direct our hearts by the influence of his infallible Spirit, to love Him with all our heart, and with all our soul, and with all our mind, is my wish and prayer. Amen! —*Evangelical Messenger.*

The Triumph of Prayer.

Preaching itself—benevolent activity itself—except so far as associated with devotion—shall be passed over to record the triumphs of prayer. Many a Christian, who once filled the public eye with his active deeds and burning zeal, shall be comparatively unnoticed; and the man of prayer, the wrestler with God, shall be drawn out from the closest obscurity, and proclaimed in his stead; and it shall appear that while the one was only moving earth, the other was moving heaven.

Are we asked for proof of this? Brethren, a great portion of this world's history is written by the finger of God. The Bible is God's summary of the history of the world, down to the close of the first century of the present era. What are the deeds—what is the kind of human instrumentality, which he has deemed most worthy of record? Oh! if I did not believe you to be sufficiently acquainted with that already, I would say, paint them on the walls of sacred places; let those spaces, now left in unadorned simplicity, be occupied with the principal scenes out of God's history of man's instrumentality, and they would soon be peopled with suppliants in all the postures of devotion, crowded with the various forms and attitudes of prayer. In one place Abraham would appear, interceding for Sodom, and Omnipotence waiting till he had done; tempests of fire suspended in the air, and ready to be blown away by the breath of prayer. In another Moses would appear, holding back the arm of God, while Omnipotence is saying, as if hampered and embarrassed, "LET ME ALONE—let me alone that I may destroy them." In one compartment should stand the tempter with the scenes of dedication; a nation at prayer; and clouds of massive glory filling the house; and in another, the same temple, with its high priest occupied in the office of two-fold intercession—prayer with the voice, and prayer by sacrifice, and prayer by blood—thus justifying the description given in the text, "a house of prayer." Did Jesus pray? Oh! in a sense more than figurative, he saved the world by prayer. Portray a mountain-top, and Jesus on it, prostrate, alone, wet with the dews of night, praying to God "with strong crying and tears;" and next, a garden, Gethsemane, and Jesus there, praying in an agony, which baptizes him in his blood; and next, the "place called Calvary," for "they crucified him;" and Jesus died, offering the great sacrificial prayer, which still pleads, still fills the ear of God, and for the sake of which alone all other prayers are heard. Can the "cloven tongue of fire" be portrayed?—forget not to represent the apostles, on whom they rest, assembled in prayer. Elsewhere let an angel be seen, despatched from the Divine presence, to liberate Peter from prison; but forget not to represent the disciples, in a neighboring house in prayer. But O! there is a vision no human eye hath seen, which sums up all—"an angel standing at the altar, having a golden censer, and there is given him much incense, that he may offer it with"—mark—"that he may offer it with the prayers of all saints upon the golden altar, which is before the throne; and the smoke of the incense, bleeding with prayers of the saints, ascend up before God out of the angel's hand." Yes, here is the summing up of man's instrumentality. Of all the various ways in which he

employs himself here, look into that censer, and mark which of them it is that reaches heaven. When the clamors of a prayerless zeal have subsided, and the undevout deeds which have dazzled and astonished men, have spent their force, mark that which is left in the censer; only that which partakes of the nature of prayer. This is all that lives to reach the skies; all that heaven receives from earth; all that is ever permitted to ascend before God.—*Harris.*

Such a Saviour.

So LOVELY. "Who did no sin, neither was guile found in his mouth." Of whom else can this be said? We find some persons who are very amiable. They are very cautious in conversation. They are especially careful to say nothing unjustly of others, and wish to avoid all appearance of deceit. They are open, frank, ingenuous, and we love them. But we cannot say of them that they have no sin, and never use guile.

Such MEENESS. "Who, when he was reviled, reviled not again." Of how many can this be said? How natural is it for us, when unjust and evil things are said to us, to retort, or show resentment. So did not the Saviour. Meekly, and without even a complaint, he suffered the scorn and the malice of men. They buffeted him, spit upon him, smote him with a reed, bowed the knee in mockery, crowned him with thorns, and nailed him to the cursed tree. "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shears is dumb, so he openeth not his mouth." Is there any parallel to this?

Such PATIENCE AND FORBEARANCE. "When he suffered, he threatened not. He might have threatened, and executed his threat, could it have been in his heart to do such things. He could have prayed to his Father, who would presently have given him 'more than twelve legions of angels;' but he did not so pray.—He suffered his enemies to do the worst that their evil hearts could devise, or wicked hands perpetrate, when a word of his power could have dispersed them all, or have laid them prostrate in death. And such patience he now exercises towards us. How often do we sin against him. In how many instances have we torn open those wounds, and caused those sacred hands to bleed afresh. How multiplied and aggravated have been our sins against this almighty, and patient, and forbearing Saviour. Still he forbears, and we yet live.

Such TENDERNESS. "A bruised reed shall he not break, and the smoking flax shall he not quench." No, but he will nourish and strengthen the fragile and bruised reed, and he will cherish the expiring flame. Where he sees even the feeblest purpose of holy living, where he hears one sigh of godly sorrow for sin, sees the first tear of penitence, there his heart of tenderness yearns, and there he speaks peace, comfort, and hope. How many have found him "a refuge in distress, a very present help in trouble." In the hour of despair he flew to their relief.

So READY TO FORGIVE. If he were not, who of our race could be saved? How unlike men was he in this. It is hard for us to forgive those who slight, ridicule, or maltreat us. Our proud heart seeks opportunity to retaliate. It was not so with Jesus. Greater wrongs were never done than were done to him. Fouler indignities, or baser cruelties were never heaped on any, than those which were laid on him. But how did he receive them? He prayed for his murderers: "Father, forgive them, for they know not what they do." And he still forgives. The chief of sinners he forgives.

Such LOVE. Love to his enemies and persecutors. Love to the most unworthy creatures on earth. He came to seek and to save that which was lost. And that he might save such, his soul was made an offering for sin. He "bore our sins in his own body on the tree!" "He was wounded for our transgressions, and he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."

"O, for such love, let rocks and hills Their lasting silence break."

Sinner, can you resist such love? Despise it? Spurn at it? Ah! what hardness, what guilt is in your heart. Where can one who so treats such a Saviour, find a fitting place but in the world of woe?

Christian, do you dwell as you should on the excellencies of the Saviour? Do you love, trust, serve him as you should? Is he not worthy of confidence, obedience, and love!

What is the Religion of the Bible?

This is not an insignificant question, but one that every rational and intelligent being must be acquainted with experimentally if he would secure his present and eternal felicity. I know that there is much talk about religion, that only tends to "darken counsel with words." Not that I profess to be wise above what is written, but as the poet has said:

"What we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible."

The religion of the Bible is love to God and man; this is the Christian's element in which he acts, lives, moves and breathes. He continually breathes this heavenly and holy atmosphere. Consequently, if the heart be not filled with heavenly love—love to God and man—we are reckoned by St. Paul as nothing more than "a sounding brass, or a tinkling cymbal." This is the Scriptural test of regeneration, of being born again, born from above. Hence says St. John, "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. And this commandment have we from him, that he who loveth God loveth his brother also." It matters not to what branch of the Christian church you belong, if you know not experimentally that God is love, you are still a stranger to the religion of the Bible. It is true every religion, whether false or true, has its rites and ceremonies; but those of the Bible are signs and badges of the thing signified, whilst those of every false religion are insignificant, and foreign to the point. Heathen Mythology conducts its votaries into dark and mysterious labyrinths, where they may grope in the dark, "seeking rest and finding none." But the Bible conducts its humble votaries to the God of all grace, who speaks with all the filial affection and compassion of the father of mercies—"Son, daughter, give me thy heart; in the day thou givest me thy heart, I will be found of thee. Thus the submissive obedient child of God is made a happy "partaker of the divine nature," that is of pure love, and un-mixed holiness. Consequently, from the altar of his heart continually ascends the incense of gratitude to the Supreme Good. "Whom have I in heaven but thee, there is none that I desire beside thee." Hence God has become the portion of his soul, the inheritance of the new creation. And loving the Lord his God with all his heart, mind, soul, and strength, he cannot but love his neighbor as himself. Consequently he enjoys that love for all men, "that suffereth long and is kind; that envieth not; that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

"This is the grace most live and sing,
When faith and hope shall cease;
Must sound from every joyful string,
Through the sweet groves of bliss."

—*Evangelical Messenger.*

Visitations of Pestilence.

Since the Christian era, there have been recorded twenty extensive European pestilences, besides others whose devastation was more local. In the year 265, a pestilence burst on the Roman Empire, then comprehending the civilized world. It continued for fifteen years, and "ragged without interruption in every province, in every city, and almost every family of the Empire. During some time five thousand persons died daily in Rome."

A reference to the registers of Alexandria shows that "above half the population of that city had perished; and, could we venture to extend the analogy to the other provinces, we might suspect that war, pestilence, and famine had consumed in a few years the moiety of the human species."

In the middle of the sixth century, Constantinople, then the capital of the world, was startled by the approach of the plague. From the terror of the time it is difficult to discover its origin; but it was supposed to have come from Egypt. Its mortality was indescribable. "During three months, five, and at length ten thousand persons died each day in Constantinople. Many cities of the East were left vacant; and

in several districts of Italy the harvest and the vintage perished on the ground."

"The disease pursued a double path; it spread to the East, over Syria, Persia, and the Indies; and penetrated to the East, along the coast of Africa, and over the continent of Europe." This pestilence was of such peculiar malignity that it was not abated by the change of the season. In time it vanished, but revived; and "it was not till the end of the calamitous period of fifty-two years that mankind recovered their health, or the air its salubrious quality."

"The triple scourge of war, pestilence, and famine afflicted the subjects of Justinian; and his reign is disgraced by a visible decrease of the human species, which has never been repaired in some of the fairest countries of the globe."

Another most memorable pestilence was brought by the commerce of the Levant to Europe, in the middle of the fourteenth century. In the imperfect narratives of those days of universal distress, the place of the origin, and the degree of its havoc in the East remain unknown. But its first mortality in Europe was felt along the border of the Mediterranean. From those, slowly, but with irresistible progress, and boundless waste of life, it ascended towards Germany, and continued advancing to the north, until it ceased through want of victims. From its first appearance in the Levant to its close, it ravaged Europe for nearly three years. It was calculated to have destroyed a third part of the whole population.

In those general devastations, London frequently suffered. But the plague of 1665 has made the deepest impression on the national memory. Though scarcely passing beyond the limits of the capital, (then, perhaps, not a third its present size), its mortality was vast, and almost exterminating. A large part of the population had fled into the country; yet, from the beginning of June to the end of the year, the deaths exclusively by the plague were calculated at 68,000.

A large portion of this mortality might probably have been prevented by due precaution, and the early employment of medical science. The closeness of the streets, the crowding of the people, and the habitual disregard of ventilation, must have fostered this dreadful disease. But they cannot account for its origin, for its direction, or for its virulence. Those were independent of man.

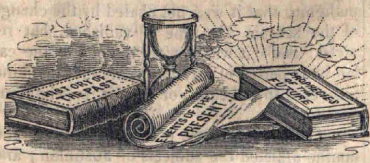
It has been remarked as extraordinary that the Mosaic law, which contains so many regulations on the prevention and treatment of disease, should have made no provision against the plague. And the two-fold reason has been assigned that the ravages of the disease were so rapid as to make all precaution useless; and that human sagacity must be the best guide in a disease whose coming depended on such a variety of circumstances.

The more probable reason appears to me, its being regarded as a direct weapon of divine judgment; against whose power the law of course would offer no means of contending. We observe that Moses spoke of it as the direct equivalent to slaughter: "Lest he smite us with the pestilence or the sword." The Divine displeasure, on the numbering of the people by David, was expressed by giving him his choice of three punishments—seven years' famine, three months' flight before an invader, or three days of pestilence. It conveys an intense conception of the horrors of pestilence, that even the word of inspiration should regard its three days to be equal to three months of slaughter by the rage of man, or even seven years of famine; both the deepest trials of mere national endurance. The king chooses pestilence, as being the most rapid and exclusive action of the Divine wrath.

And David said: "Let us fall now into the hand of the Lord." "So the Lord sent a pestilence upon Israel, from the morning even to the time appointed; and there died of the people, even from Dan to Beer-sheba, seventy thousand men." (2 Sam. 24:15.)

Another remarkable circumstance is, that no plague ever appeared to have produced a moral reform. Instead of the natural awe of heaven, it seems to have been signalized by the wildest excesses—by the fiercer crimes and more reckless carousals of despair. Rebellion, murder, and the frantic indulgence of every passion and appetite have in general characterized the progress of the mortality. Thucydides dates the especial profligacy of Athens from the era of the plague. "Let us eat and drink, for to-morrow we die"—the strong expression used by Isaiah to represent the last mad festivity of a city about to be stormed, and despairing of re-

sistance; the words used by St. Paul, to express the condition of man hopeless of immortality, were evidently the popular impulse in the majority of instances; perhaps in all. The plague was simply a Divine punishment; the scourge, and not the teacher.—*Rev. Geo. Croly.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 23, 1848.

Condition of the Nations—What does it Mean?

(Continued from "Herald" of May 13.)

Popular delusions in ages past, deceived these nations by leading them to take their position of hostility to God; the popular delusions of the age now blind them to the danger that awaits them, and are to prepare them for their fate. Having committed themselves in opposition to God, his truth, purposes, and people, the policy required to sustain their position comprehends the part that must be prepared by all who are leagued together in the suicidal war. Proud, ambitious, cruel, persecuting, infidel kings and princes have taken counsel together against the Lord; covetous, flattering plunderers, called statesmen, and hireling, armed ruffians, have sold themselves to sustain and enforce their counsels; idolatrous and artful magicians, and accommodating seers, who love the wages of unrighteousness, have readily stood forth to give assurance that royalty and all its assumptions were divine, and to consecrate the execution of its will—having first received its authority or sanction that their own calling was divine. To this display of worldly authority, force, wisdom, honor, and wealth, the combined multitude of nobles, merchants, producers, operatives, fashion-mongers, and pleasure-takers, have bowed in wondering and envious homage; and with them, all among the professed people of God, who were like those in the army of Israel that proposed to return to Egypt rather than endure the privations of the wilderness, have sought an alliance.

Thus the world always has been, as it is now, the great instrumentality employed by the adversary to seduce and deceive man, first to make him rebel against God, and then to bring him under the wrath of God, where the rebel meets his threatened doom. An idolatrous regard for the world has led to all the rejections, the open assaults, the corruptions which the truth has suffered; and as the wise are to be taken in their own craftiness, this worldly idolatry is to be the snare to them. Now, the chief attraction and motive, in all the popular delusions and plans of the age, is the possession "of the present evil world," its possession and enjoyment in a vastly "improved" condition. Already has the delusion become so popular, that the most hoary and criminal supporters of the old system are yielding. The main pillars of the temple have been borne away, and the fall of its trembling towers is at hand. But it will stand till the day of vengeance comes, though its ministers, prophets, priests, and worshippers will be planning its reconstruction on a more permanent and imposing model, when that day does come—all of them intending to carry into their fabulous paradise the treasured "relics" of their respective forms of idolatry.—"Wo to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee." (Isaiah 33:1)

A mere reference to a few facts will show that what the word of God authorizes us to expect, the actors in the great drama of nations are now developing in their history. England, whose greatness all the earth confesses, by recognizing her as the only safe refuge for the hunted fugitives of all other nations, regardless of complexion, politics, or religion; with a territory on which the sun never sets, and with armies and fleets to hold that territory in subjection, which have rarely yielded to insurgent or foreign arms; with a commercial system—the fruit of her own giant energy—that binds all parts of her vast empire together by a golden chain; with the most

comprehensive missionary and benevolent plans, which are supposed to add, and doubtless do add more than anything else, a divine strength to this chain! England, made comparatively strong by the regard she has paid to the demands for liberty—manifested just as the engineers of her Leviathan steamers manifest theirs for the safety-valve—by her comparative political honor, always "sacred," at least when policy or necessity so determine; above all, by her religious position, which has required her to be sufficiently anti-popish, though also sadly anti-Christian, to tolerate the truth, so that many have obeyed it—and on whose account God has spared and blessed her—England feels that she has the world virtually at her command, and means to maintain her position.—She has so far changed the object of her far-seeing diplomacy, and skilful though costly intrigues, as to proclaim herself the arbiter of nations, instead of being, as heretofore, a "crown insurance company" of dynasties—the sworn defender of legitimacy. England is indebted to the people of God in the midst of her, for the prolonging of her tranquillity, as ancient Babylon was indebted to her captive prophet; and although she is envious on account of her strength by those nations who should feel the guilt, as they feel the curse, of shedding the blood of saints and martyrs of Jesus, there is probably no other nation whose anticipated onward march enlists in prayerful and hopeful sympathy, so many honest, though mistaken hearts; no one to whose favorite national air so many of these hearts respond as to hers, which breathes at once her intended destiny and hope, "Rule, Britannia." Alas, that the blessings of heaven should become the means of blinding so many to the purposes of heaven!

Russia, the only powerful representative of the divinity of despotism in the Christian world, who differs as much from England in the unity of her territory as in the unembarrassed state of her finances; who is as ready to smite all "sinful rebellion" with her powerful sword as she is to interpose her shield to defend the Jew or Christian from the fury of the Turk; on whose soil every subject is a soldier, devoted to one interest, and controlled by one will—Russia aims at the supremacy of the world, by prudently adopting and liberally encouraging the agencies and attainments of civilization—thus making herself worthy of it—and by placing her throne at Constantinople.

France, "the great nation," whose singular history is explained by remembering, that she has preferred self-created "glory" to heaven-appointed duty; who has astonished the world as much by her crimes as she has become inflated by her achievements; has furnished a warning by her infidelity that is more effectual than her "Christian" example, and has just "thrown off a tyrant to invoke a devil"—France, more confident in her philosophical theories than ever, assumes the position of a sun in the world's new political system, which, it is believed, has already opened. According to LAMARTINE, the Republic at its birth has unveiled the light of her liberty; seeks to elevate all other nations who are disposed to take a position of equality, and proposes an interchange of sympathies with all who are prepared to harmonize in the new fraternity—"it is to shine from its place on the horizon of nations, to advance them and to guide them at the same time," thus exhibiting "the constitution of international fraternity all over the globe!"

And Rome, the old mistress of the world, in this shaking and shifting of the nations, is not asleep. Still dazzled by the prospect of all the kingdoms of the world and the glory of them—the gift held out to her so long by her old master—as jealous of her claims, as confident in her skill, as active in taking her position, as arrogant and pertinacious as ever, though the point on which her arrogance is now maintained is narrowed down to a smaller field—which gives her an opportunity to appear more obsequious, as the times demand. Rome has never had a more difficult game to play than since the commencement of the present pontificate; but relying on the resources of her profound arts and comprehensive experience, and intimate knowledge of the parties in the game, and determined at all hazards not to lose the prize at stake, with a bold hand she has thrown the die. She saw the old world over which she had reigned, everywhere withering under a deadly blight, and being fast deserted by the multitudes whom she had deceived and beggared, or enslaved; who had also every reason to believe that those who remained were ready to curse and destroy her as the author of the desolation; while principles and institutions of which she had scattered the seed, but could not effectually pervert, were growing up with every prospect of leaving her among the ruins of a past

age. At the suggestion, if not the entreaties, of GIOBERTI, a popular Italian writer of the French liberal school, whose "fundamental doctrine is, that the popes ought to place themselves at the head of all modern improvements, physical, moral, social, and political," the policy and alliances of Rome for more than a thousand years were abandoned at a single step. The world was electrified at first, then puzzled—some admiring, some in a quandary; while her old supporters attempted to avert or avenge the injury they must suffer from the innovation, by putting in practice upon herself the lessons of treachery and outrage she had taught them. And why not? It was a plain case: "Have we all been wrong heretofore, and is she now right? or have we all been right, and is she now wrong?" was the natural and simple question to be settled. Such a question with those who have been taught to respect convenient, though specious references to antiquity, could be decided only in one way: "She is mad or faithless, and must be protected!" The "Conservatives" were foiled in the general butchery they had planned, for her time had not yet come. Her deliverance inspired courage and furnished new and promising opportunities to display her address. A class of new admirers surrounded her, who joined heartily in the curses she pronounced or threatened against her old friends, now turned and become her most deadly enemies. She threw herself into the arms of her new friends, and it brought the time of peril, or desperation. But she could not go back, or stand still where she was. All appeared to be lost. The Roman Pius-ites of England spoke of the Roman Gregory-ites of Austria, and their coadjutors, in terms of rage and denunciation such only as Romanists can speak. Those of France spoke of their recreant king with dignity, but decision. Sympathy and the proffer of aid was sent to the "liberal Pope" from multitudes of our own countrymen. (!) But still the deepest apprehension was felt for Rome. When suddenly the elements were in commotion; the tempest swept in desolation around her; and while the bloody conspirators against her have been carried away or prostrated by its fury, she has become more vigorous than before. Indeed, it is supposed to be now more difficult, in the estimation of those whose sympathies have been with her in the hour of peril, to know how to improve the dangerous advantages of her present position, than it was before to provide for the extremities of her case. She is thought to be on the winning side; let us see how she deports herself.

Most surprising changes have certainly taken place in the policy, relations, and prospects of Rome.—But these changes do not affect her aspiring ambition. They are only a characteristic display of her strategy, by which she expects to attain the same end by another route. But will she succeed? or is the Lord God who judgeth her, only putting her into another consuming stage, that is to hasten or bring her end? Her late position has been taken to ingratiate herself with the liberal world. She must commend herself to the friends of improvement in England, and make herself popular in the United States. As they are believed to hold in their hands the engines that are to bear the world on to its golden age, by securing their homage she wins the prize. With what she has done the world is acquainted. The goal, to which all her plans are to bring her, is placed out in becoming prominence, in the published project of an "Italian Diet." We quote from the English organ of Rome, the *Tablet*:—

"The Diet would be held under the presidency of the Pope. With a view to this the Circolo, a club of the most enlightened patriots in Rome, including such names as Rusconi, Ventura, Oriolo, and Azeglio, sent an address to his Holiness, on the 24th ultimo. They say in it:—'All the Italian citizens turn themselves to the Pontiff who began the resurrection of Italy, and ask him to give to his holy work its last completion. The Italian peoples feel their nationality. They are sons of the same family, and seek to bind the compact of fraternity in uniting themselves around their father and their liberator. For this end the undesignated beg of your Holiness, without loss of time, to take measures for the representatives of all the states of Italy, convoked by you, assembling themselves at Rome, in a national Parliament, an Italian Diet. Most Holy Father! in this shipwreck of all the powers of the earth, in this sublime restoration of European nationalities, one only power remains steadfast, reposing upon the foundation of truth. That power is yours. Your Holiness first pronounced the initiation of the new era of Italy and of Europe; to you also does it belong to give a new splendor to the Papacy and to religion, by taking up the supreme dignity of Moderator of the Italian peoples, and making Rome recover her moral and civil primacy, not in Italy only, but in Europe, and in the whole world.'"

Thus the prize which Rome has in view, in becoming liberal, is "the whole world." She hopes to secure it by Italian independence, union, and victory.

Jesus—the Christ.

As proof that Jesus is the Anointed who was to come, JOHN XERES, a converted Jew, thus presents the prophecy of JACOB:—

Jacob, upon his death-bed, ordered all his sons to gather themselves together, and, according to the unerring Spirit he was filled withal, foretold to all his children what should be their lot in the land of Canaan, whether their state and condition should be prosperous or unfortunate; and, among the rest, when he comes to Judah, he says (Gen. 49:8-10): "Judah, thou art he whom thy brethren shall praise; thy hand, &c. The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." These last words afford us a threefold consideration: 1st. That the שֵׁטֶט, *Shebet*, sceptre, should be in Judah. 2d. That in process of time there should be a מְלֹכֶךְ, *Mekokek*, that is, a law-giver, a dignity inferior to that of kings. And in the third place, that שִׁלּוֹה, *Shiloh*, should come before the departure of the שֵׁטֶט, *Sceptre*, and מְלֹכֶךְ, *Mekokek*, out of Judah.

Now, this prophecy of Jacob did not begin to take place till David was made king, and then it received part of its accomplishment. And this sceptre, שֵׁטֶט, *Shebet*, (or kingly power, as you yourselves confess, see Rashi, Aben Ezra, Kimchi, and the Targum has translated that word by kings), continued to the days of Zedekiah. After the destruction of Jerusalem, the מְלֹכֶךְ, *Mekokek*, took footing, that is, an inferior order to kings (מְלֹכֶךְ, *Mekokek*, a prince or law-giver: Rashi upon Ps. 60:9). For Zerubbabel was the first מְלֹכֶךְ, *Mekokek*, or law-giver; and this sort of government continued for some time with some little change and alteration, even under the Maccabees, until the Romans laid waste the Holy City; since which time they have never been able to make themselves a people, or gain a possession of the land of Canaan. שִׁלּוֹה, *Shiloh*, that is, Messiah, as you yourselves acknowledge upon that place of Genesis, was to come before the departure of the שֵׁטֶט, *Sceptre*, and of the מְלֹכֶךְ, *Mekokek*, out of the tribe of Judah. This is the meaning of that prophecy.

Then with respect to the time, the Christians have quite the advantage over your fore-fathers. Jesus Christ came in the time appointed by God, and he suffered at the time expressed by the prophets.—Whereas, if the Messiah you expect should come now, you could not say he came to fulfil those prophecies that speak of him, for they fix another period for his appearance and his death, viz., before the second destruction of Jerusalem. But besides all this, if the Messiah did not come at the time which was foretold by the prophets, it follows, that you ought to reject those prophecies as absolutely false. For surely that prophecy deserves no better a character, which, instead of being fulfilled, is contradicted by the event.—*Jewish Witnesses*, pp. 209-211.

The Volunteers.

The Massachusetts Regiment of volunteers returned from Mexico last week, and received a public reception from the citizens of Boston on Saturday. We saw them as they came over the Mill Dam and entered at the foot of the Common; and a more sickening spectacle we never beheld. The poor fellows, it is true, were returned from the war covered with glory (!); but glad were we that such multitudes were permitted to view the sad spectacle. Sunburnt, dirty, ragged, and diseased, they presented a most unattractive appearance. One such sight should be enough to teach all beholders not only the folly of marching out of the country to invade an enemy's land, but the utter evil of all war. They looked dispirited, woe-begone, friendless, and unfitted for any of the duties of life.

We could not help contrasting their condition and reception with that of the Christian soldier, when his warfare shall be accomplished. The Christian course is compared to a warfare; but we fight not where "every battle of the warrior is with confused noise, and garments rolled in blood." "We wrestle not against flesh and blood; but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." When the Christian volunteer shall return from his warfare, his reception by his King will be glorious. The filthy rags of eighteen months' wear will not cover his frame: he will be arrayed in robes of righteousness. Disease will not enfeeble his body: it will have been changed into the likeness of CHRIST's glorified body; and no sickness, sorrow, pain, or suffering will more emaciate him. The silent pity of indifferent spectators will not be his cold reception: the peans of the angelic host will welcome his arrival, and the cheering plaudit of his King, "Well done, good and faithful servant," will greet his ear. He will not return to lie down in squalid poverty the remainder of his days: he will enjoy the treasures laid up in heaven, the crown of glory which the Lord, the righteous Judge, will give at that day to all who love his appearing. He will not return to await the setting of his earthly sun, for rest from life's hard bondage: his sun will no more go down, nor will his moon withdraw itself. The ending of his warfare

will be glorious. What a contrast between the return of the Christian warrior from fighting the good fight in the service of his King, and that of the soldier from the din and strife of battle!

Ireland.—Mr. King's Lecture.

A large congregation was present, at Central Church, this city, recently, to listen to a lecture, by the Rev. ALEXANDER KING, of Dublin, on Irish history, and the openings which the providence of God was creating for the spread of Christianity in that country.

The speaker referred to the many fabulous theories that had been entertained respecting the early aborigines of that country, such as that Ireland was colonized before the flood, and alone escaped the general deluge! He said, that it was well known six or seven centuries before the Christian era. The form of worship prevailing up to the first century before CHRIST, was that of the rites of fire-worship, as in Persia. The old round towers of Ireland are precisely like those of the temples of Persia. He spoke of other existing indications of such a likeness, and of the inhuman and horrid rites of fire-worship.

St. PATRICK did not, as has been supposed, introduce Christianity into Ireland, except in a part of it, where it was not before known. By a remarkable coincidence, he and a few companions, on the occasion of a war between a portion of Ireland and Brittany, in France, was carried into the former country, and reduced to cruel slavery. During this time he formed the holy purpose of commencing a mission there. On receiving his liberty, he went back to France, and after qualifying himself to preach the Gospel, returned to Ireland. Shortly after his arrival, the annual national convention was held, for the purpose of promoting fire-worship. One requirement of this worship was, that all the fires in Ireland should be extinguished, to be re-lighted from the sacred fire; but according to the religion of St. PATRICK—it being Easter season—the very opposite practice was to be pursued—a grand illumination to be made. This was done in such a way as to attract the attention, and to lead to the arrest of the "heretics," by the proper authorities. This gave St. PATRICK an occasion to preach his first sermon before the King, his chiefs, and others. The result was, the conversion of the King, and the gradual substitution of Christianity for pagan worship. The mild and refining doctrines and practices of Christianity being in such beautiful contrast with the cruel form of slavery then existing in Ireland, that it won its way into general favor. It was news to many of Mr. KING's audience, that St. PATRICK did not preach the peculiarities of the Roman church. He did not believe in purgatory, auricular confession, the celibacy of the clergy, the mediation of the Virgin MARY, &c. &c. Originally, the Irish had a strong prejudice, political and national, against the Romans, who, although they invaded England and Scotland, yet a single Roman soldier never stood on Irish soil.

The Romanist religion was not introduced into Ireland until the twelfth century, when the only English Pope that ever occupied the Papal chair, permitted King HENRY II. to invade Ireland, for the purpose of establishing a Roman See. HENRY then introduced English ecclesiastics, and exerted the weight of his arbitrary and unjust power to establish the Roman Catholic religion into that country. These encroachments were stoutly resisted by the Irish; but before a single century had passed, they had been conciliated, and the pagan temples had been converted to the purposes of Romish worship.

Mr. KING unintentionally dwelt so long, and entered into such details respecting the history of Ireland, as to disappoint many who were longing to hear about Ireland *as it is*. The drift of his interesting lecture went to show, that the efforts of England for three centuries to evangelize Ireland have proved a lamentable failure. The Catholic clergy and laity of Ireland are wont to associate English Protestantism with intolerance and oppression. They remember that the hoary cathedrals and temples were once their own; and they see money going out of their own pockets, and coming out of the National Exchequer, to support the "Orthodox Church" of Ireland, and in like manner to pay the "Unitarian Church" for pulling down what the Orthodox attempts to build up, and they are puzzled to reconcile such measures and acts with justice or Christianity. Under these circumstances, if Ireland is to be evangelized, it must be by others than English Christians. He looked to free Protestant America to engage in this work. The American people had won the confidence, gratitude, and lasting love of the Irish, by their late generous deeds in a time of dreadful destitution; and now they

looked to us for the bread of life—they expected us to bestow it.

The Irish, unlike the French Catholics, are a sincerely religious people—scepticism and infidelity have no place in their hearts, and they may be converted to pure Christianity. It is proposed to begin this work by erecting in the city of Dublin an American Mission House by the benefactions of American Christianity, from which shall be sent forth religious publications, where the gospel in its purity shall be preached, and in which the American preacher, when he visits Ireland, may have the privilege of proclaiming the truth as it is in Jesus.

Mr. KING is evidently a scholar, and an eloquent preacher; we heartily wish him abundant success in his mission of mercy for his suffering countrymen.

Call for Help.

The following earnest call for aid is from tried friends of the Advent cause. As yet we have not been able to procure such a man as they need for permanent help. But we shall make arrangements for Bro. LITCH to visit them, within a few months, and set things in order, as they request. In the meantime, we shall be happy to hear from any faithful brother, who will go into that field.

DEAR BRO. HIMES:—A meeting of Adventists was lately held in Southwold, for the purpose of ascertaining the minds of the brethren relative to applying to the Committee of the Boston Conference to supply them with an Advent preacher, when it was unanimously resolved, that we apply to the said Committee for a preacher, and that we will support one who will devote himself entirely to the promulgation of the doctrine of the Advent. In behalf of the brethren,

ALEXANDER WELDON,
DANIEL CAMPBELL.

Bro. Campbell has been with us a few days, and has labored to good acceptance; he is now on his return to Cobourg. The brethren here are anxious to get some holy man to preach for them, and establish gospel order amongst them; a great many have left us on account of the loose state of things, and it is thought generally by the brethren that if a church was organized here on gospel principles, some would return, and a better influence would be exerted on community in general. The brethren here are in pretty good circumstances as regards things temporal, and are able enough to support a preacher. The brethren and sisters number about sixty. In '43 there were, I suppose, three times that number; but we have had some very injudicious preachers, who have exerted a bad influence. There are about five or six appointments for preaching in the distance of about thirty-three miles. At present there is but very little preaching. Bro. Benson, a school teacher, labors occasionally near home; but he is poor, and has a large family to support, and cannot devote much of his time to preaching. There are two other brethren who hold meetings sometimes, but some of the views of these brethren are such that they do not exert much influence. They also want some intelligent and holy man to assist them.

Should the Committee be unable to furnish the brethren with a preacher to remain with them, perhaps they might send one for a short time to set things in order; but we hope that some judicious brother will feel it duty to come and labor for us (if the Lord should not come) for some time. I verily believe that a good, intelligent brother would not regret coming here. I think a great deal might be done to raise the cause. Please inform us as soon as convenient what the Committee can do for us.

Yours in Christian love,

ALEXANDER WELDON.

Southwold (C. W.), July 3d, 1848.

"THE WONDER!! OF THE NINETEENTH CENTURY.—PIUS IX., the present Pope of Rome. His Full Length Portrait, as taken in Pontifical Robes! and lately exhibited in Rome, by Pietro Cagliardi! the Great Artist of Italy!"

The above is a copy of the announcement on a printed circular of the advertisement of the likeness of the present Pope, now on exhibition in this city.

As a work of art the painting is excellent, and the likeness life-like. We cannot of course judge respecting the faithfulness of the expression; but judging from several pictures we have seen, we can imagine that it may be very accurate. We like to look at the faces of those who are making a noise in these times, whether their works agree with, or are diverse from our own labors. On looking at this picture of the Pope, an impression is received favorable to the excellency of his personal qualities. His phrenological organs are by no means represented as of an inferior order. Large intellectual developments appear, combined with the benevolent, decided, and just. He is evidently no common personage.

The Lord seems to be using him for the accomplishment of important events in the closing drama of this world's history, though PIUS IX. may know it not. And God may effect by his instrumentality more than the Pope dreams of. As an important actor on the stage of the present, his picture is necessarily a subject of interest. It is on exhibition at Amory Hall, corner of Washington and West streets. Admission, 25 cts.

N. B.—On reading the advertisement, we have been led to inquire, if there is any connection between the expression at the head of the advertisement, presenting PIUS IX. as "The Wonder!! of the Nineteenth Century," and a symbol brought to view in Rev. 13:3, whom it is predicted, "All the world wondered after"?

THE DISCIPLES.—This is a young sect of believers, in the South-western States. By the following extract from a letter in the *Ecclesiastical Reformer*, one of the organs of that sect, we should judge that some among them are somewhat dissatisfied with the existing order of things there. The writer says:—

"Circumstances have indicated that we may have overlooked some important matters. The great extension of churches in some places, their total extinction in others, and the numerous and growing internal dissensions in nearly all, have operated as mighty inducements to re-examine the whole structure of the affair, and to do it as if none had gone before us in this laborious work. May we not be wrong in some vital principle? Nay, can we be right in all things, where there is so much injustice, so much disorder, such chaos and confusion, such want of order, organization, and the charity 'which thinketh no evil'?" May not some of the first principles be out of joint, or placed wrongly in relation to each other? May not the contribution, for instance, be totally misapprehended or misplaced? Are we sure that we have preached the whole truth concerning justification? In our scheme, are repentance and baptism in the right position?

"The present system of allowing every congregation, without respect to its numbers or intelligence, to send out evangelists (!) to sell Yankee clocks, lecture on phrenology, take daguerrotype likenesses, practise mesmerism, and preach on Sunday, as in repeated instances we have met with, is one which works mischievously in two ways. It brings our cause into contempt, and deprives us of the usual labor of many respectable and intelligent men, who desire to occupy so useful a station as a minister of the Gospel, but who would soon be found in such company."

REMOVAL.—Meetings were commenced last Sabbath, to be held regularly, under very encouraging circumstances, at the Chapel in Chardon-st. Prayer and conference meetings will be held each Friday evening in the vestry over the Chapel.

The office of the *Advent Herald*, and publication office, will be, after this number, at the new office in connection with the Chapel in Chardon-st.

The new Foreign Postage Law says, that FOUR cents shall be pre-paid on every paper sent to England, but the Post-office here exacts five cents. We do not understand by what right they exact a cent more for each paper mailed than the law expressly stipulates. We would enquire if the New York office makes the same exaction?

TO CORRESPONDENTS.—G. W. THOMAS.—To your first question we would answer, Yes; and to your second, We cannot tell.

Foreign News.

The arrival of the steamship *Hibernia* at New York on Saturday, brought intelligence from Liverpool to the 8th inst. The whole of Europe is represented as continuing in a state of great excitement. But very little of interest seems to have actually transpired since the sailing of the previous steamer. The state of things in France is represented as presenting a more promising aspect, the insurrection having been quelled, and order restored. Gen. CAVAIGNAC is still Dictator in Paris, almost irresponsible. Thus they have in fact a monarchy again in France, although it is expected he will soon resign his power to the people. The French army in the neighborhood of the Alps, are about being ordered to the capital, and what effect the ability to retain his power will produce on him, time only can show.—The French people seem to be awakening from the hallucination under which they have labored since February, and are beginning to realize that the overthrow of government has not brought the blessings they sought for. There are now about 100,000 soldiers in Paris.

Denmark and Germany give no evidence of any speedy settlement of their differences, and considerable forces are being marched to the seat of war.

The Prussian capital continued in an excited state by assemblages of the people. No trustworthy account of the hostile progress of the Russians to Prussia had reached there; previous reports are thought to have been somewhat exaggerated.

The Austrian capital continued tranquil. 65,000 men were under arms at a late review. The Archduke John was most enthusiastically received.

The new German Empire has become so far consolidated, as to elect the Archduke John provisional Emperor, with great unanimity. For the first time for centuries, Germany has a common head. This

election is said to have been received with favor in Prussia, Austria, and the other larger portions of the German confederation. The intelligence from Frankfurt represents the prospect of war with France and Russia as less imminent.

In Greece, the rebels are said to be subdued.

In Italy, things are unsettled. King ALBERT has not made much progress.

The Pope is reported to have had another severe epileptic attack.

Russia.—Fresh statements are published of the assembling of troops by the Emperor on the German frontiers, but it is denied that he contemplates any violation of German territory, and faith is put in the denial by those most concerned.

The town of Orel was destroyed by fire on the 7th of June, and most of the inhabitants lost all they possessed. Upwards of 1237 houses and four bridges were destroyed. The four stone churches were much injured. The whole loss is estimated at 3,425,000 silver roubles. The Emperor forwarded 50,000 roubles, (£8000), to relieve immediate distress.

There are reports of a revolution having broken out in St. Petersburg, but that it was quelled after 300 lives had been lost. It does not rest, however, on good foundation. Letters of a later date do not allude to it, but say that the cholera has broken out in that city in a violent form, invading alike the palaces of the rich and the houses of the poor. If the fluvial theory is correct, and the fact of the disease remaining in Moscow during the winter months, and now appearing at St. Petersburg, his considered to be a confirmation of it, the scourge may be expected in England about next March.

The malady broke out in the Russian capital on the 24th ult., and an immense number of patients have already succumbed beneath its virulence. Six hospitals have been prepared for the reception of cholera patients alone. In Moscow the pestilence is decimating the population. In two days (the 11th and 12th of June), of 222 patients, 122, or more than one half, succumbed. It is affirmed, however, that the disease has declared itself in twenty other governments or districts in the southern parts of the empire.

The "Allgemeine Zeitung," (of Augsburg,) shows that the most carefully collected information proves to a certainty that the leading corps of the Russian army are stationed partly in Warsaw and partly near Cracow, and on the frontiers of Galicia. In the towns along the frontiers of the Grand Duchy of Posen, there are very few regiments of cossacks, and in Kalish only two battalions of infantry. No one knows anything in these parts of the rumored establishment of a great camp.

A tempest occurred at Bromberg, in Prussia, on the 18th June, the phenomena, and effects of which were remarkable:—"Masses of electrical fire, like broad sheets or clouds of flame, encircled the steeples, towers, and chimneys—now blazing with lurid splendor—now giving way to total darkness, and then re-appearing with brighter effulgence. So loud was the rolling and bursting of the thunder—so overwhelming the rushing force of the wind—so like the rattling of cataracts the hissing downfall of the rain—that we could neither hear nor see the terrible effects of this awful phenomena until it pleased providence to command an end. Then a fearful sight met our eyes. It created no surprise that, with such a hurricane, whole roofs of buildings should be wrenched from their places, chimneys torn down, and hundreds of windows torn from their fastenings: this was almost natural; but great was our surprise and grief to discover that the noblest ornaments of our city, our two lofty towers with their cupolas, were literally hurled from their foundations and buried deep in the earth. No one knew of this misfortune; for loud as must have been the crash of the falling towers, the noise was overcome by the uproar of the elements, and the deafening echoes of the incessant thunder. Bromberg has the appearance of a place shattered by an earthquake; but, God be praised, no lives are lost, and although the surrounding crops are prostrate, they may recover.

LATER INTELLIGENCE.

P. S. The steamship *United States*, Capt. HACKSTAFF, which sailed from Havre on the 12th inst., arrived at New York the 25th. We have only space for a brief outline of the foreign news.

France is tranquil under the rule of Gen. Cavaignac, but not content. Another struggle is probable. Distress and bankruptcy are almost universal, and no signs of improvement are manifest.

The Assembly is still discussing the proposed Constitution. The right of Universal Education is earnestly contended for.

A gigantic plan of graduated Taxation on Inheritances is discussed, and will probably pass.

Victor Considerant, the leading Associationist, has replied in great force in the Assembly to M. Thiers on the Right to Labor.

Gen. Budeau declines the portfolio of Minister of Foreign Affairs.

N. Cobet, the Communism leader, has applied to the Government for transport of himself and followers to Texas.

Gen. Duvivier died on the night of the 8th. of his wounds.

Germany.—Disturbances took place on the 1st at Cassel, in Germany. A fight occurred between the party in favor of Archduke John and the Republicans.

Spain.—The town of Ripoli, in Catalonia, Spain, has been taken by Cabrera from the Carlists.

Italy.—The siege of Verona was to commence on the 15th of July.

Russia.—Gen. Luders, a favorite of the Czar, is at the head of 60,000 men, intending to take possession of the principalities of the Danube.

Encyclical Letter of John Borland.

We have received by mail a printed copy of the following document, entitled "A Plain Address to the Millerite Adventists, by JOHN BORLAND, Wesleyan Missionary." As the writer has tasked himself to address us, we cannot be so ungracious as to withhold its publication. We do not, however, see by virtue of what particular office he assumes the *tiara* in this case. And we must confess that it looks a little like the *αλλοτριεπισκοπος* (*allotriepiskopos*) of 1 Pet. 4:15—the assumption of the bishopric in another man's parish; or, as it is translated, "a busybody in other men's matters." On perusing the pamphlet, we have not been impressed with any great regard for his fairness; or sure evidence that the milk of human kindness bubbles up in overflowing measure from the inexhaustible fountain of his heart. As the writer has confined himself to things, and not touched doctrines, we shall not deem it expedient to do more than append an occasional note, when Mr. B.'s want of information has led him to make statements not warranted by facts.

"Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him:" or, "that thou bear not sin for him."—Lev. 19:17.

"Open rebuke is better than secret love. Faithful are the counsels of a friend; but the kisses of an enemy are deceitful."—Prov. 27:5, 6.

It was easy to resolve, following the slothful or cowardly leaning of the heart, to leave erring brethren to pursue the course they have chosen, and with affected liberality, pointing to their obvious sincerity, take up the cant, "the Lord is merciful," and conclude they cannot but be safe, and will unquestionably get to heaven. But a careful attention to the word of God, our only authoritative guide in matters of faith and practice, will supply a different conclusion. Instance the case of Job's three friends. They were sincere men—they argued and spoke to promote the divine glory, and Job's real good—this was their great object; yet it did not screen them from the divine condemnation for the erroneous principles they assumed. [Note 1.] Hear the Lord himself in the case: "And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept: lest I deal with you after your folly, in that you have not spoken of me the thing which is right, like my servant Job."—Job 42:7, 8.

This one scripture is, of itself, sufficient to sear the winds all the mawkish liberality exercised towards those who, although sincere, are nevertheless involved in the windings of error.

The interest you have in these general remarks is seen in the following instances of error into which you have grievously fallen.

1. You, teachers and people, in insisting upon the dogma, that the world would end in 1843, have frequently said, "If my Bible does not deceive me, it will be so!" "The Spirit of God has assured me the world will end in 1843.—It has borne testimony to that fact, as it has to my acceptance with God!" [Note 2.] Now, as the world has not ended in 1843, nor thus far into 1848, can it be possible that you do not see that you have implicated the word and the Spirit of God in an untruth?

2. The period having passed, to which you, with so much confidence, referred as the time of the world's catastrophe, you have therein received the fullest evidence that you were wrong in your predictions. Yet, instead of humbling yourselves, before God and man for your sinfully erroneous conduct, you at once jumped into another, and, if possible, even a worse one, viz., "The Lord has deceived us as he (as you blasphemously averred) deceived Elijah concerning his translation to heaven!" [Note 3.]

3. You changed the only authorized ground of salvation, viz., the atonement by the Lord Jesus Christ, and insisted, that unless a man believed in your view of the advent of our Lord, he would be lost. Hence, when you imagined the end just at hand, you, many of you—the proportion being sufficiently great to make it the rule—(and it is to the rule, not its exception, to which I am writing,) went about to take leave of your friends, many of whom had for years sustained an irreproachable standing in the Church of God, but from whom—because they entertained not your opinion—you expected to be separated forever! [Note 4.]

4. You defamed the Churches of God—denouncing them as Babylon, and insisted that it was essential to salvation to leave them. For this sin you have evinced no feeling of contrition—you have attempted no act of reparation. [Note 5.]

5. Many of you, although previously connected and in good standing with orthodox churches,—in which, not a few souls have from year to year (both before and since you left them) been fitted for, and taken from earth to heaven; nevertheless, in your Millerite mania, you repudiated and withdrew your former professions, assuring those who heard you, that had you died before you embraced Millerism, you would have been lost. This might have passed for what it was worth (nothing), but for your transparent design herein of ruining the influence of those churches with which you had been connected, and through which all your good had been derived. Thus you ren-

dered, not evil for evil—but worse, evil for good.—[Note 6.]

6. You, without any just cause, clamorously, and with defamatory language, left the Churches of God in which your lot had been cast; and thus, in various instances, by dividing and distracting, weakened their influence for good. Therefore on you rests the guilt of wounding and grieving many of God's people, and also preventing much of good, which otherwise would have been effected. Do not say that Luther, and the Wesleys, and Whitefield left their churches, and were blameless. The cases are not parallel;—they left error and its concomitants for truth; you left truth and its blessings for error, and are now entangled in its toils.

7. At the instance of your mistaken leader, Miller, [Note 7.] you not only united in a crusade against the churches throughout the land, but against the brightest ornament of these churches—their missionary institutions. These you openly ridiculed, as you endeavored to turn from them the stream of Christian philanthropy. If, therefore, every missionary scheme is not blasted,—if every missionary in a foreign land is not left to pine in want and consequent suffering,—if the heathen are not left to wander on in darkness, and perish in their abominations and hopeless wretchedness, the reason is, to be found, not with you, but in Him, who, to all your insensate ravings and efforts, said, "Thus far shalt thou come, and no farther."—[Note 8.]

8. The very denominational term you have assumed is a libel against the Christian world. ADVENTISTS! Pray what body of Christians does not hold as a precious and Bible truth, that our Lord Jesus Christ will so come, as he was seen to ascend into heaven! And that his coming will be with the glory of his Father, and his holy angels: when he will judge the earth in righteousness, and render unto every man according to his works! [Note 9.] When a company of people have a name cast upon them—as, for instance, the Methodists, and others, and by which name they become known—then their assumption of it, as their cognomen, is without any invidious or unjust reflection upon others. Had you evinced the modesty to have taken the name, *Millerite Adventists*, these remarks would not have been called for, as no reflection would then have been thrown upon any other section of the Church of Christ. Justice demanded such a course at your hand, although I wonder not at your apparent anxiety to eschew the very name of *Miller*. [Note 10.]

9. The Christian world around you has waited in expectation that you would attain unto a rational apprehension of the import of sacred scripture and Christian duty, when due acknowledgments would have been offered for your extravagancies and folly, and, as far as possible, reparation made for the evils you have inflicted. But it has waited in vain. Instead of such a course, so natural to expect, your preachers are inducing you to believe—yes, and you are swallowing with your accustomed avidity, and want of sober reflection—statements, as much at variance with the truth, and, although somewhat better dressed with the arts of sophistry, as offensive, and defamatory of the churches, as any of your previous ones. The animus of your teachers and their teaching is unchanged. [Note 11.]

The statements to which I refer involve the following particulars:—That you are the suffering Church of God, typified by the Israelitish Church while in Egypt. That the period of miraculous interposition for the redemption of God's ancient Church, answers to your present state ever since the first announcement of your Millerite Adventism. That the great and stirring events in Europe indicate the dawning of the period of your emancipation. Further, that because the weight of obloquy which you threw at God's churches has returned with interest on your own silly heads, we are to believe (you have already swallowed the notion) that this is the counterpart of the increasing rigor with which the poor Israelites were made to serve, when the demand of God, through Moses, was made upon the haughty Pharaoh. Yes, and that your teachers, feeling the dilemma—as well they may—into which their teachings have thrown them, are now as Moses, who, when he witnessed the augmented distress of his people, in consequence of his interference in their behalf, exclaimed to the Lord:—"Wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered this people at all." The ridiculousness (it merits a severer term) of thus applying this impressive appeal affords a fine opportunity for satire,—but the subject is too serious for the indulgence. [Note 12.]

On the silly notion that the end of the world is nigh, I attempt not to reason with you; on this point you are manifestly afflicted with monomania. [Note 13.] I merely remark in closing—Others, besides yourselves, imagine, from your fervor and professions of happiness, that your state is a safe one, and that, in the main, you are an example to the more moderate portions of the Christian community. For the correction of such ideas I observe—Fervor, properly expressed, is a becoming grace of the Christian character, inasmuch so, that we sometimes are tempted to question the professed standing of those whose religion has no fervor; but fervor, of itself, is no guide, more than to show that excitement exists;—it may be from a good, or a bad influence. Paul was unquestionably fervent when he persecuted the Christian "way unto death." The poor Popish or Mohammedan devotee is frequently quite fervent in uttering the legal quantum of his prayers. Fervor is not always the fruit of divine love. "Well, but," methink I hear you say, "is not happiness a sure mark of true religion? and if so, we are right—for we are happy—and bless the Lord that we ever heard of the Advent doctrine." That happiness is connected with true religion, we readily admit; but is there no coun-

terfeit to happiness, as well as to truth? The religion that originates real happiness is founded on truth; but you have professed happiness in your error. You professed to be happy—were made happy—by the doctrine that taught you the world would end in 1843. Then you were happy (so you said) in an error. Why may not I suppose the fruit and the tree alike bad now? No error is of God. God sanctifies, and saves by the instrumentality of truth—not of error. Therefore, the happiness you have professed in your error is not of God. It is a spurious thing which no man ought to desire. That false happiness may be palmed off for the real by the father of lies, even as he does error for the truth, has been often proved. The case of a man—who was a flaming Millerite at the time—being tempted to take the life of his wife and children, was made very happy when he determined to act according to the diabolical suggestion, in point. In all probability, that was a similar case, recently given, of the man who, with the consent of his wife, murdered his children, then his wife, and afterwards laid violent hands upon himself. [Note 14.]

The reader is reminded, I now write agreeably to the rule—not its exceptions. Among you, even as among the poor benighted Papists, are found persons who fear God and work righteousness. Such Papists are right, not because of, but in spite of Popery. They are not found among the bigoted devotees, nor the fierce persecutors, but moving in quiet, and endeavoring to glorify God in the measure of light they possess. So, among you, there are to be found men and women of God—such, however, they are, because they shook themselves free of the virus of your poison. They have not been found mingling their sympathies with those defamers and levelers who have disgraced your proceedings; but have quietly endeavored to prepare for the coming of the Lord, which they believed to be nigh.

We hold that even a fierce, persecuting Papist might be saved; but certainly not as such. No man who knows anything of Bible truth would believe that he could be happy, or in a state of salvation, unless satisfied that he had repented him of his wickedness, and made such acknowledgments as were in his power. So it is easy to believe a fierce, intolerant Millerite might be saved; but certainly not as such, nor until he had brought forth fruits meet for repentance.

Many reasons might be urged against my giving publicity to these thoughts. Some will say, with reason, "It is of no use; they will in this instance, as they have been wont to do in all acts of friendly and well-intentioned reproof, call it persecution." Others will say, "They are so infuriated they will not read them." &c. I am aware of all this, yet feel that the Scripture at the head of this article, taken from Lev. 19:17, allows no choice in the matter.—Duty must be done, although after having discharged it, we exclaim as the prophet, "Who hath believed our report; and to whom is the arm of the Lord revealed?" Surely that people is in a deplorable condition whom truth cannot reach; who, having eyes, see not; who, with their ears, they hear not; and whose heart will not understand.

With Christian sincerity and affection these lines are penned for your serious and candid perusal, and with them the exhortation, "That you henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Wesleyan Parsonage (Stanstead Plain), June 20th.

Note 1. Does Mr. B. argue, because Job's three friends were rebuked by the Lord for meddling with what they did not understand, and attributing wrong motives and acts to Job, that he is justified in imitating their example? He should re-peruse the Lord's reprimand to them.

Note 2. Mr. Borland will recollect that he is addressing "Millerite Adventists." In putting such language into the mouth of any follower of Mr. Miller, he libels him. Inasmuch as any did use such language, they departed from the teaching of Mr. Miller. It was the result of an error which came among us from Mr. Borland's own denomination—the Methodists. It grew out of their tenet of the witness of the Holy Spirit. Therefore some gathered that it would witness to the truth of a chronological date on the heart; but Mr. Miller and his followers ever repudiated it.

Note 3. This is the first time we ever heard of this charge. If Mr. Borland did not read our acknowledgment of our mistake in everything in which we have been proved mistaken, it is not our fault. We so published; and he should have enquired of Bro. Hutchinson, or some one able to inform him, before he ventured on such a misstatement.

Note 4. Mr. Borland here makes the exceptions the rule. We never inculcated this, but always opposed such a notion.

Note 5. Mr. Borland will remember he is speaking to "Millerite Adventists" and their "teachers."—He has the means of knowing that neither Mr. Miller or the *Herald* ever taught this; but that we stood strenuously against it.

Note 6. Here, again, Mr. B. has taken the exception for the rule.

Note 7. This is a foul libel on Mr. Miller. Nothing of the kind was ever encouraged by him. He invariably denounced such a course. Mr. Borland is familiar enough with Mr. Miller's course to know better—to know that the ones who did this united, at the same time, in a crusade against Mr. Miller and the *Herald* office.

Note 8. This is a tissue of misrepresentations, as far as Mr. Miller is concerned, or his followers. Mr. Borland will, however, remember, that Bro. Hutchinson was a missionary in Canada at the time he embraced our views; and the Methodist Board, that sustains Mr. Borland, not only refused to let him continue as one, but refused to pay him several hundred dollars, which was due him for missionary services before his change of views,—a sum which, after six years, had not been paid last May. What confidence can we have in the honesty of such a Board? We have not yet seen the evidence of repentance.

Note 9. The Unitarians don't. The Swedenborgians don't. The Shakers don't. The Quakers don't. The Transcendentalists don't. The Negologists don't. Did Mr. B. really think they did! But we have not assumed the term *Adventist* as a denominational name. We use it to denote all who believe in the near personal coming of Christ, whether they are in our churches or in other churches. We will recognize Mr. Borland as one, when he gives evidence that he looks for and loves the personal appearing of Christ. Not till then. But had we no right to select a name for ourselves, that we should let an enemy perform that work for us! We had no right to take a name possessed by others; so we coined a word, and have a right to it by virtue of its creation. But, understand, it represents doctrine, not party.

Note 10. The name of "Miller" is as beloved and honored—by those whose minds have not been poisoned and darkened by the falsehoods of the designing, and the misstatements of the misinformed—as is that of Luther or Wesley. We have no cause to be ashamed of him, in weal or woe. We should as soon think of intimating that the Methodists in Canada are ashamed of the name of *Borland*. Does Mr. B. call his followers *Borlandite Wesleyan Methodists*?

Note 11. He then acknowledges that what we teach now, we have ever taught. Very good—this is all we ask.

Note 12. Where did he get this silly idea? He could not this side of the line. He must have confined his observations to some dark corner of her Majesty's Canadian possessions. It is his own fault if he does not know that we look on the movements of the world as indications of the disenfranchisement and emancipation of every pious soul of this and all past ages. His "letter" will not produce much effect favorable to himself, unless he hits a little nearer the truth.

Note 13. Here the *cloven foot* manifests itself. He will not attempt to reason on this point. O no!—When he last made the attempt, he remembers how a "little boy," with a few smooth stones, placed him *hors de combat*. (See Orrock's review of Borland.) And so sensible was he of his defeat, that he attempted to make out that the "boy" was almost a "man." Why will he not now reason? Is he afraid the boy is so near a man by this time, that he could not hope to attract his attention! Or is it easier to scoff than reason? *but, gentlemen, this is the last time*

Note 14. Does not Mr. Borland know that the neighbors of Pinkham have given the lie to this statement?—have denied that he ever was a Millerite! He must know it by this time, for two weeks since we mailed a paper to him containing their denial. The case to which he refers was that of a man, who hoped by death to reach eternal felicity. Adventists believe there is no crown this side of the advent of Christ. Had he thus believed, he would never have done the deed. Adventists believe the resurrection, and not death, is the gate to eternal felicity. Pinkham, believing with Mr. Borland, that death is the gate to heaven, rudely thrust it open, and plunged therein with all his family. Mr. Borland's faith, rather than ours, is responsible for that deed,—if any is.

Correspondence.

Two Sorts of Preaching.

A ministering brother from a distance, having been absent from home a few weeks, showed us the following extract from a letter he had just received from his son, showing the spiritual food they had been fed with during his absence. The first preaching they had was a funeral sermon, by the Methodist minister in the place. The second was a Congregationalist, who preached on the Sabbath. We omit names and place at the request of the brother who loaned us the letter. Our

readers will see quite a difference in the manner and matter of the two preachers. They are a very fair illustration of the two kinds of preaching of the present day. When brethren hear the first, they take it for granted that all the sects are sunk in corruption. When they hear the second, they are apt to judge them faultless. On hearing both, they begin to find, that as the ancient shield had its golden and silver sides, so among the preachers of this time, there is a difference. Therefore, the good should not be condemned for the bad, nor the bad eulogized for the good. The writer says:—

"George" is dead, and was buried yesterday. —preached his funeral sermon. His text was 1 Cor. 13:12. First, he went to show, (that is, by his own assertion,) that we see so imperfectly, that we cannot understand those times of Daniel, or those passages of Paul, which are so dark and hard to be understood. Secondly, then (at death) face to face, he expected to see old Daniel, and ask him what he meant by those times, and know more about chronology than 'old parson Miller does.' 'Do you suppose, said he, 'that Paul thought the dead did know anything? No. Then we shall know as we are known. But perhaps some one will arise, as if they had been asleep for half a century, and ask, Where is heaven? Heaven is all around us—no farther off than the graveyard;—death is the gate to everlasting life. I do not believe, as some people imagine, that we shall become at once as wise or happy as at a more distant period; but that we shall continue to increase in holiness and knowledge, till we shall far exceed what Gabriel now is. Were not this the case, we might well afford to snooze a few thousand years."

—preached last Sunday from Rom. 13:11, 12. The principal object of the discourse was to show, that light and responsibility were inseparably connected, and then one in proportion to the other. He then made a brief comparison between the time of Christ's first advent and the present time. The disciples asked Christ why the Scribes said Elias must first come? Christ replied, that the promised Elias had come, even John the Baptist. "Do you suppose," said he, "those Scribes were excusable for not understanding the signs of their time? No. Christ rather calls them hypocrites on this very ground, because, if they would, they might have known. It was either wilful or willing ignorance, or both; therefore it was inexcusable. Even so it is now. The people are looking for Elias, and think that they must go to the doctors. But every man of common sense may, if he will, understand the times. The house of God is in his neighborhood,—the word of God is in his house. If he has not got the light, is he any the less guilty for not acting in accordance with the light? Far from it, my friends; he is as responsible for opportunities of obtaining the light as if he had it. And I say to you, John the Baptist is now beheld." He then went on to make the application, that now seeing the light increasing, proves the day at hand; hence the duty of being awake.

"To-day he continued the same subject, from the same text, showing that as light increased responsibility, there was, therefore, more required of this generation than of any class of men that ever lived. He first mentioned the increasing light which science had shed forth within the last few years; but more especially the fulfillment of the Scriptures. He said it was a prominent characteristic of the closing of Daniel's vision; that knowledge should be increased. He then briefly explained the vision of Dan. 2d, and said he thought it would be nothing strange if Rome and Mohammedanism both reached a critical position during the present year. "And," said he, "I expect soon to hear the din of war booming along our southern shore, and there are millions of oppressed slaves who will be awakened by the sound."

Candid Statement.

BRO. HIMES:—I wish to address the brethren and sisters scattered abroad, with whom I have been associated in time past, on the subject of my past and present state of mind.

It may be my duty to state to the brethren and sisters who read the "Advent Herald," and other Advent papers, that my mind is much changed in regard to a number of points which I have held sacred and dear in days past. One is, that Jesus has risen up and shut to the door, as brought to view in Luke 13:24, 25. That we are living in the judgment—the great day of the Lord. My feelings have also become very much changed in relation to the Advent brethren. I have been very much prejudiced against those brethren who believed in the open door; but that feeling is now gone.—I love all that have the image of my Saviour. I here wish to say, that I am sorry, yea, twice sorry, that I ever was led away by those false views, and that I ever spoke hard against my brethren, or turned away from them without a cause, notwithstanding I saw some things of a hasty character. I am sorry that I have been the means of any division contrary to the word of God, to the grief of my brethren in the Advent faith; and where I have grieved, or injured any one by so doing, (although I have been honest in it,) I ask their forgiveness, and pray that I may have grace whereby I may serve God acceptably, with reverence and godly fear. As to the report that was circulated throughout the land, that I entertained spiritualizing views, I utterly deny ever teaching such a doctrine. I should have met the false report at the time, if I had not been afraid that by so doing I should have been seeking to "save my life;" this I did not wish to be found doing. But I consider the advice in 3d John 11, 12, all-important. All the influence I have I wish to be exercised in behalf of the Adventists.

My health is much improved, but, by the grace of God, I am a witness for the truth of God. The week or ten days past I have been travelling with Bro. Gates. I have attended a number of Conferences, and witnessed union, in a great measure, restored among the brethren; and many who believed in the shut door, are now giving that view up, and are taking hold of the truth. May the Lord bless them and save them. All that they want is, to see the truth, and they are ready to embrace it.

The last meeting that Bro. Gates, with other brethren, attended, was in China, Me. A good influence was left in this place. Bro. Mansfield and myself have attended a number of meetings, and have seen some good done in the name of the Lord Jesus. One young woman was converted on Monday, last evening some half-dozen cried for mercy, and some others confessed their backslidings. The interest seems to be on the increase, and the brethren seem to be concentrating their efforts to promote the cause of God and the good of souls. Pray for us, that the truth may prosper, and souls be saved by scores.

Bro. Gates' visit to Maine has proved a blessing to us, and we hope that he, or some other one, will come and help us. Yours in love, and hoping to have more. I. DAMMON.

China (Me.), July 13th, 1848.

Extracts from Letters.

From Bristol (R. I.), July 12th, 1848.

DEAR BRO. HIMES:—I left home, as I proposed, on the 15th of May last, and arrived at Buffalo on the 17th. From thence I went to Lockport, Rochester, Victor, Canadawaga, Seneca Falls, Oneida depot, then left the cars, and went sixty miles into the country, and back to the same place, preaching as I went. I next proceeded to Utica, Albany, North Adams, Whitehaling, Colrairie, Shelburne, Greenfield, Chiekopee Falls, Springfield, Worcester, Wonsocket Falls, Wrentham, Attleboro', Pawtucket, Providence, through Warren to Bristol, where I am now writing. I have preached the gospel of the kingdom thirty-six times in different places, and have been able to investigate the Advent cause in the parts I have visited, and am glad to say, that the brethren, generally speaking, stand firm in the faith; but they have not quite love enough to love their brethren who conscientiously differ with them in religious views, as they would if they were agreed. But Christian love leads brethren to love one another, whether they are agreed on every point or not. Selfish and sectarian love is that which leads us to love only those who agree with us, or those who will unite together in putting down their antagonists.

The opposition to the truth now is very much as it was against the Baptists and the Methodists when I experienced religion, forty-one years ago. I have unfortunately been on the wrong side, in the view of men, all the way through so far, and yet I am alive, for I enlisted for the war.

Brethren, there is one enemy that has got into the Advent ranks, if I am not mistaken, that it will be well for us to watch out close for, lest we should unknowingly harbor him in his proper name:—I mean pride of opinion. He is a very bad enemy to deal with, for he has a bad disposition. We can best overcome him by mild and friendly means. It is my wish that all may adopt this mode.

I am to preach at Providence next Sabbath, and, as you have doubtless learned from Bro. Hale, I expect to be in Boston on the 27th, and remain over the Sabbath. Yours, waiting for our coming King, JONATHAN WILSON.

From South Reading, (Mass.), July 17th, 1848.

BRO. HIMES:—On my way from Bangor, I stopped at Orrington, where, in connection with Bro. Smith and Dammon, we had a most excellent conference, which, I trust, resulted to the glory of God, and the good of souls.

On the 3d of July I rode all day in the rain, in an open carriage, for the purpose of reaching my appointment at Lincolnville on the 4th. I arrived in season for the meeting, at 11 o'clock A. M., and spoke twice to large audiences, in the Union Meeting-house. The conference that I held there four weeks previous proved a blessing to the cause.

My next place was Belmont Corners. Here Bro. Dammon and Mansfield held a meeting, and baptized one. The cause is weak there, but is on the rise.

I arrived at South China, and commenced the meeting on Friday. The people were addressed by Bro. Dammon and Smith, to the great comfort and satisfaction of all present. I gave two discourses on Saturday, and two on the Sabbath, to very large audiences. The cause there is doing well; the Lord has commenced to revive his work in that place:—one experienced religion the morning that I left.

I went from China to Hallowell, where I preached one discourse in Dr. Smith's house, on the Lord's Prayer, "Thy Kingdom come." The cause there is rather weak, but sound, and rather rising in interest and numbers.

The next day, in company of Dr. Smith, I went to Gardiner, where I had the satisfaction of enjoying a short visit with our beloved Bro. Stinson, who has been suffering under disease for months past. He is now gaining, and I trust will soon be in the field with the few laborers, while the harvest is white.

That night I took the boat at Gardiner, and arrived home in safety and health, after an absence of six weeks. Yours, &c., I. R. GATES.

From Westboro', (Mass.), July 17th, 1848.

DEAR BRO. HIMES:—My health is returning, and I hope soon to be enabled to work in the vineyard of my Lord and Master, as in days gone by; and hope to be more faithful to the trust committed to me. My

lungs, which have been very much affected, and from which I have raised considerable blood, are still weak, and it will require much prudence on my part, in order to keep them increasing in strength, and from another attack, which (as my physician says) would probably finish my work, and end my pilgrimage.

I attended meeting last Sabbath, with the brethren at Northboro', for the first time for seven weeks. It was a refreshing time. I gave a short discourse in the morning from 1 Cor. 12:27. In the afternoon we came around the table of our Divine Lord, in obedience to his command. The Lord was with us in very deed. The brethren here are well united in the bonds of peace, and the truths of our coming Jesus are the all-absorbing truths to us, and in which we daily delight. We contemplate a conference, to be held in due time. We think good might be done not only to brethren in the faith, but beneficial to those less interested. You know we have a commodious place of worship, and as a general rule, a good attendance. Some interest is manifested on the part of those hitherto rejectors of the blessed hope. One or two have embraced the truths and come out decided. We praise the Lord for the day of small things, and hope for greater.

My health will not be so for some time that I can give myself wholly to the work; but I shall do what I can. Pray for me, that I may be raised up speedily, if the Lord will.

I am sorry to learn by the "Herald" that you have sickness in your family, as well as your own distress. May the blessing of God attend you and family, and restore you and them to health, that you may again be in the field, as in by-gone days. Yours in haste, C. R. GATES.

From Hackensack (N. J.), July 17th, 1848.

DEAR BRO. HIMES:—I still prize the "Herald" very much, and hail its weekly visits with joy. As I am nearly alone in this part of the Lord's vineyard, it is a blessed means by which I can hold converse with my Father's children. I hope the "Herald" will ever breathe forth a spirit of love, but yet stand up boldly against the evil influences that some are endeavoring to scatter abroad. May the Lord make you successful in spreading his truth before the world, and a powerful means of dispelling the errors and fanaticism of the present age. I have not had an opportunity of becoming personally acquainted with you to any great extent, but I am with you in heart and hand in everything that is good and lovely. I embraced religion in 1833, and united with the Methodist Episcopal Church; eighteen months after, I removed to my present place of residence, and there being no M. E. Church here, I united with the Methodist Protestant Church. While with them I have held the offices of steward, trustee, class-leader, superintendent of Sabbath-school, exhorter, local preacher, (the last office I endeavored to occupy in weakness and in fear for about six years,) and was ordained deacon by them at their annual Conference of the New York and New Jersey District in the spring of 1842. In the fall of that same year I embraced the Advent doctrine; and in the following spring I was received by their annual Conference in the itinerant ranks, in order to travel, as I was then located. But being then somewhat embarrassed in the world, and a small family dependent on me, I felt it my duty to remain at my occupation, in order to supply their wants. I am still employed in the same calling; but at the same time, I have endeavored to do what I could in the cause of God. I should have still been among the Protestant Methodists had they not closed their doors to the Advent doctrine; that being the case, I felt it my duty to withdraw from them, so far as my membership was concerned, which I did in the spring of 1844. I am now endeavoring to do all the good I can among all denominations, whenever there is a door open to preach Christ in all his offices.

I still have my parchment record of ordination; and whenever I look at it, and see the name of Bro. Enoch Jacobs, as the Secretary of the Conference, signed thereto, I feel like weeping, to think how that dear brother has run into error. O that the Lord would reclaim him, and restore him to his former usefulness. In conclusion, permit me to say, I hope that your doings at the New York and Boston Conferences will result in much good. Yours in Christian love, S. T. VANDERBECK.

From Philadelphia (Pa.), July 13th, 1848.

DEAR BRO. HIMES:—We are thankful that we can put our shoulder to the wheel in your aid; and although our help may be but little, yet, if it is in unison with others, the united effort will result in good.

The cause in this city is on the rise. The labors of Bro. Burnham here will not be lost;—good has been, and I hope will still continue to be, the result of his labors.

Our brethren are becoming more united; the little differences of belief which characterized all, are not now considered sufficient reason why we should not unite upon the great fundamental doctrines of our belief, and labor together in unison. We have every encouragement to hold fast the "beginning of our faith steadfast unto the end." The state of the nations, the overturning of the kingdoms of Europe, serve greatly to strengthen our faith.

We hope that you will be sustained in the position you have occupied in the Advent cause. We are satisfied and well pleased with the manner in which you have labored, and it becomes our duty to sustain you. We in this city are determined to give you our aid. May the God of grace bless you, and restore you to your wonted degree of health, that you may yet labor successfully in the Advent cause. Yours affectionately, (In behalf of the S. A. Church of Philadelphia.) J. M. BARSTOW.

From Waterbury (Vt.), July 13th, 1848.

The Church in this place, though passing through trials, are still sustained by the grace of God, and I trust will be unto the end, which they believe to be near. Bro. D. T. Taylor, from Champlain, N. Y., was with us last Lord's day, and preached to good acceptance.

The cause in this town remains about the same as when I wrote about six months ago. But if we embrace the whole field of labor of our beloved Bro. E. L. Clark, the cause of God has gained much. We sympathize with you in your peculiar trials, and offer our prayers to God continually that he may sustain you. Your brother in tribulation, E. PARKER.

Obituary.

BRO. HIMES:—It was with painful resignation that the wife and son of our once much beloved, but now deceased brother, LABAN COLE, who died on the 2d of May last, were called to consign his remains to the narrow house. It was also a heavy trial to his Christian brethren, especially to those termed Adventists, among whom he stood in this place as a main pillar. From the commencement of his Christian profession, which was about thirty years ago, he has been a man of distinguished piety and zeal. When he became acquainted with the Advent doctrine, which was early in the year '43, his zeal seemed to take a new impulse: from that time to his death, he was a warm advocate of the doctrine, testifying to friend and foe, rich and poor, at home and abroad, that the Lord was soon coming to make all things new. His sickness was short, and his sufferings extreme; notwithstanding this, he talked much about the things pertaining to the Kingdom of God to his friends and neighbors, who came in to see him, even till death had closed his organs of speech. When his mother came to see him, on entering his room she seemed almost overcome with grief; but his interrogation to her was, "Why do you weep, mother, when the battle is fought, and the victory won?" And after arranging his temporal affairs with unusual wisdom, he said he must rest awhile, for he expected some of his Advent friends to see him that day, and he wished to talk a little more with them about the heavenly kingdom. He used these words of the Apostle as his own, "I have fought the good fight," &c., expecting with him to have a crown of righteousness at the resurrection of the just. Before his sickness, he often expressed his desire to live till the Lord should come, esteeming it a special and glorious privilege. Death to him seemed a terror until the night in which he was taken sick, when its terror was taken away, and he said he was in a strait betwixt two, having a desire to depart and be with Christ; yet, submitting himself to the Lord to glorify him either by life or death.

May the Lord raise up other faithful witnesses to his truth, is the prayer of your unworthy brother, J. B. COLE.

Red Mills, (N. Y.), July 17th, '48.

DEAR BRO. HIMES:—It is with sorrow I set down to inform you of the death of my dear mother, ELIZABETH RICHARDSON, wife of Wm. Richardson, who died in Freetown, Mass., July 10th, aged 40 years. She had been a believer in Jesus since she was sixteen years of age, and ever manifested a great desire to do something for the cause of Christ. In 1843 she became a believer in the Lord's speedy coming, and since that time had been watching for the period to arrive when she should see her blessed Saviour face to face. A few days before her death she said, "O, how I wish I could see my Saviour coming in the clouds of heaven; for then I could meet him, and not pass through the dark valley and shadow of death. But the Lord's will, not mine, be done." She has, during her sickness of some twenty-two months or more, with a cancer, exercised Christian patience and perfect reconciliation to the will of the Lord; and as life was wearing away, she expressed increasing enjoyment in the Lord. Were it not for the hope I have that she is better off now than she was when here, I do not know what our feelings would be at being bereaved of so loving and kind a mother, and my dear father of so affectionate a companion. Only those who have passed through similar afflictions can fully sympathize with our feelings. It is a consoling thought to us to think, that she will soon burst the grave and come forth; she then can say, "O death, where is thy sting? O grave, where is thy victory?" Her sufferings were long and severe; but in her greatest distress she was never known to murmur, but would often say, "I will bear all for Christ's sake, and wait with patience until my time comes." She has left a large circle of friends to mourn her departure. Bro. J. Chace attended, and preached a discourse from Rev. 13:14. A hymn was sung, which she had selected, commencing with—

"How vain are the pleasures of time,
How fond are vain mortals of life!

There's nought of the heavenly sublime,
There's nought but confusion and strife."

S. M. RICHARDSON.

DIED, of consumption, in this town, July 11, 1848, JOSEPH L. SHAW, aged 39 years. Bro. Shaw was converted about ten years ago, and was baptized by Elder Edwin Burnham. For a number of years he has been a firm and joyful believer in the speedy advent of the Son of God. We have strong reasons for believing that he sleeps in Jesus, and that therefore he will have part in the first resurrection. May the glorious day soon come—and it will soon come—when the word of the Lord by Hosea shall be fulfilled: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Amen. WESLEY BURNHAM.
Exeter (N. H.), July 14, '48.

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Summary.
Bechtel, the murderer of his wife, has been sentenced to ten years imprisonment in the Philadelphia penitentiary.
Wm. L. Brent, formerly a member of Congress, died suddenly at St. Martinsville, Va., of apoplexy. Mr. Brent for many years was a prominent member of the House of Representatives.
Santiago, the capital of Chili, was visited by destructive fire, on the night of the 12th of April. It commenced on the western side of the Plaza de la Independencia. The flames spread with great rapidity, and soon enveloped a row of beautiful buildings called *arcades*, ornamented with elegant pillars, &c. The loss of goods alone is estimated at half a million of dollars. Several lives are said to have been lost. A building fire was raging, a strong shock of an earthquake occurred, and the people were in the greatest alarm; and this was further increased by a second fire, which broke out in another part of the city. It is stated as a remarkable fact, that in the city of Santiago, with a population of about 100,000 inhabitants, there were only two fire engines.
John Bliss, a Freemason, sixty-three years of age, was run over and killed on the Dedham road. He was asleep on the track at a slight curve in the road, and lying in the shade, which prevented his being seen.
WISDOM'S WORDS.
O! list to wisdom's gracious words,
And seek the better part;
She'll purge thee from the dross of earth,
And fix in heaven thy heart.
Gov. Johnson, of South Carolina, broke his leg in two places on the 15th, at his residence, Limestone springs. He fell over a dog in the yard.
Mrs. Wilson, wife of a blind preacher, and a young lawyer, son of James A. Bayard, have recently died in Wilmington, Del., of typhoid fever, which is prevalent there. At the grave of his wife Mr. Wilson admitted touching grief: "I have lost my eyes a second time," he said.
Recent intelligence from Madagascar confirms the statement, that the son of the persecuting Queen, who has reached manhood, has embraced Christianity, and is a devoted friend of the persecuted Christians.
Rev. Mr. Dwight, of Constantinople, in a letter dated March 23d, says: "A new impulse has been given to the spirit of inquiry among the Armenians. Our places of worship, both in Constantinople and elsewhere, are crowded, and new converts are in attendance almost every Sabbath."
Mrs. Carpenter, of Chichester Falls, a young woman, was found dead on the floor of her room, having taken laudanum.
A desperate villain, named Bernard Meyers, a native of London, and cook and steward of a steamer, called the *Wendell*, which he had Kingston, Jamaica, charged with the murder of several persons, and robberies. He kept a sort of log-book, which fell into the hands of the police, wherein are recorded thirteen murders, all perpetrated by him, and with a notice of the robberies he committed in New Orleans, in Houston, Texas, and other places.

AN IDLE WORD. (MATT. 12:35.)
It passed away, it passed away,
Thus cannot we hear the sound to-day;
'Twas waste water lost upon the ground,
Or wind that whistled to and fro;
Or who shall gather it, or tell
How idle from the lip it fell!
'Tis written with an iron pen,
And thou shalt hear it yet again;
A solemn truth it thence shall seem
To trifle with a holy theme.
O'er it our lightest accent be
Entered as for eternities!

George Nutter, who was accidentally shot on the 4th at Ossipee, N. H., by Adam Roberts, is dying, leaving a wife and family.
John Hyland, a native of County Westmeath, Ireland, at Anthony's Nose, on the New York and Albany Railroad, was blown with a piece of rock nearly twelve feet into the air, yet landed on his feet. He first cried, after the explosion, "What a blow!" and then said, "but before he arrived, the sufferer expired."
Mr. Jason Manly, of Seaville, Me., was found dead in his chamber on Sunday. A gun was found near the deceased, with a line attached to it, which he held in his own hand. Subsequently, new facts were developed, a new jury summoned, whose verdict was that the deceased came to his death by the firing a charge of shot into his head, in order to murder of the robberies he committed in New Orleans, in Houston, Texas, and other places.
Edward Hammond, inventor of the revolving rifle, committed suicide, by taking laudanum, at 214 Wooster-street, New York.
Mr. Sullivan was killed in Quincy, by slipping from a haymow upon the prong of a pitchfork.
A thore in Milton, near the railway village, while raking hay on Thursday last week, was dangerously bitten by a rattlesnake.
Nature teaches us that we are all dependent—that we are co-workers, pushing each other along by filing up mutual voids.
On the tomb-stone of Wm. L. Stone, Esq., in the cemetery at Seneca Springs, is engraved the verse—"I shall be satisfied when I awake in the morning."
Mr. Thos. T. Taber, of New London, aged 38 years, was drowned in the Connecticut river, opposite Wright's Island, July 15th. The deceased threw himself from the steamboat Lawrence, under the impulse that he believed the boat was going to be wrecked. He was a devoted Christian, though of late he had suffered from gloom and despondency.

BUSINESS NOTES.
J. B. Cole, \$50. A. Cole, to \$30; 50 cts. for trusts sent you, and \$1.50 to send the Herald. The postage will be paid.
H. Robbins—Rec'd \$30. Sent you six Ad. to Sup.—50 cts.
J. Litch—By Mail at Malone, N. Y., enclosing \$2.0, has not been received.
J. Pettenger, \$5 for Charities.—The Diagrams are done up, and await your order.
A. Clapp—Sent you Saturday last.
A. S. Miles.—The bundle was sent last Saturday by Earl's Express.
B. Mitchell—Yours of the 6th was not received till the 23d, on account of the being sent by the "Herald office." There are four Herald offices in Boston. You should have said "Advent."
The bundle returned was not received here.
S. Brainerd—\$1 for trusts—Have sent you.
J. Howell—\$1 for the tract—Had to pay the paper.
J. Reynolds—Mr. Miller's "Dream" was not the cognition of his own wild thoughts. He has been written to several times on the subject, and complains that when he said it was a dream, brethren would not believe him.
O. B. Osborne—We like to have brethren send the most current moral and religious literature. It is the best they can, we never complain. That which you send does very well.
C. T. Stacy, \$5—For trusts, and Herald to No. 355.
J. B. Hurt—Have sent.

TO SEND THE "HERALD" TO THE POOR.
From Sisters Circle. 1 50
E. Sprague. 1 00
S. Litch—By J. Litch. 1 00
S. Brainerd. 1 00

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